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ABSTRACT

A cross-cultural approach is used to foster an understanding of modern China in this 8-part handbook of supplementary social studies materials for grades 5 through 12. Part 1 focuses on students' perceptions of China. Following a pretest, in which students consider their own stereotypes, three exercises help students gain a sense of the Chinese and their place in the world. Students examine Western and Chinese maps and drawings of the various Chinese ethnic groups, and write a story. In part 2, students learn about Chinese geography by studying the meaning of Chinese place names. Activities in part 3 use a national and international perspective to examine Chinese history. Chinese scientific innovations, views of the West, the Chinese Communist revolution, and China's present leadership are among the topics covered. Part 4, contemporary China, contains cross-cultural comparisons of proverbs, schools, social values, television programming, and children. Specific Chinese institutions such as Confucianism, footbinding, and the national population control campaign are studied. Students analyze a case history and a text on China in parts 5 and 6. Teacher reference materials, including a glossary, explanation of the Chinese alphabet, and bibliography comprise part 7, while the final section contains student handouts to accompany lessons in sections 1 through 4. (LP)

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INTERNATIONAL UNDERSTANDING SERIES

CHANGING IMAGES OF CHINA

GRADES 5-12

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SO 015 340

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PERCEPTION

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TITLE: MY IMAGES

Introduction: This activity presents an additional way of pretesting students' stereotypic images of the Chinese. You may wish to compile a numerical score for each of the word pairs for the entire class. This data would be valuable to keep until the end of the unit to see if scores have changed.

Objectives:

To complete a survey a word pairs about the Chinese and hypothesize reasons for the responses.
To compare similarities and differences between pre-and postsurveys.

Grade Level: 5-12

Time: One-half to one class period

Materials: Handout #1, "My Images"

Procedure:

1. Pass out instructions for Handout #1. Answer questions about procedure as explained on the sheet. Distribute second page of handout and have students complete.

2. Compile class scores on each of the word pairs, or compile class scores on each of the word pairs students are interested in finding out about.

3. To complete the activity ask students:

   Which of the scores tend to be negative? Which are positive? Which are neutral?

   Add up the number of negative scores and compare with the number of positive and neutral ones.

   Are there more negative images?

   How might someone with the images compiled for our class act toward a Chinese person?

   From what sources (TV, magazine, parents, other relatives, friends newspapers, comics) do you think the class got these images?

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TITLE: FACES

Introduction: In this introductory activity students will gain a sense of the ethnic diversity within the People's Republic of China. As students examine a variety of drawings, the stereotype that "all Chinese look alike" will be disproved by them. All the drawings included in this activity were drawn by Chinese in the Peoples' Republic of China.

Objectives:
To hypothesize about which countries the pictures of peoples's faces are from.
To cite reasons why certain nations were selected.

Grade Level: 6-12

Time: One class period

Materials: Handout #2, "Faces"

Procedure:

1. Divide class into small groups and distribute Handout #2. Working in groups, ask students to list the countries of places in the world where they think the people in the drawings are from.

2. As a large group, spend a few minutes listing all the different countries students have written for each picture on the chalkboard. Ask their reasons for making the choices they did.

3. Inform students that ALL the drawings are of Chinese people and that they were drawn by people in the People's Republic of China.

4. To debrief this activity ask the class:

   How did this activity affect your images of the Chinese?

   Can a "typical" Chinese person be drawn?

   Can a "typical" American be drawn?

   Why or why not?

Based on an activity by H. Thomas Collings, Consultant, National Association of Elementary School Principals.

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Title: CHUNG KUO: THE MIDDLE KINGDOM

Introduction: One of the ways of checking student perceptions and comparing them with those of other cultures is to explore geographic perceptions as they are revealed in maps. In this activity, groups of students tear out their own "world" from newsprint, discuss their perceptions, and compare two world maps, one from a North American and the other from a Chinese perspective. The concept of China as the Middle Kingdom, historically one of the most significant parts of the Chinese world view, is brought out.

Objectives:

To analyze student perceptions of the size, shape, and orientation of the continents.
To compare a North American and Chinese perspective using two world maps.
To explain the importance of the concept of the Middle Kingdom in Chinese history.

Grade Level: 5-12

Time: 1 day

Materials: Newsprint
Masking tape
Handout #3, "Map of the World-American Perspective"
Handout #4, "Map of the World-Chinese Perspective"

Procedure:

1. Divide the class into groups of four to six students. Assign each group the task of constructing a world by ripping up pieces of newsprint in the size and shape of each continent. The purpose is not to be "correct," so discourage students from looking at a map. Students should also be cautioned not to put in too much detail.

2. Assign each group a part of the classroom wall or chalkboard to display their world, taping each continent in place with masking tape.

Adapted from an activity in Teaching About the People's Republic of China, Bureau of Curriculum Development, New York State Education Department, 1975.

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3. When all groups have completed, compare their perceptions of the world with maps in the classroom.

   Which continents appear proportionally larger than they really are?

   What is significant about the placement of the continents? Which are in the middle?

   What conclusions may be made about the way you perceive the world?

4. Distribute Handouts #3 and #4. In small groups, have students compare the maps answering the following questions:

   What do the maps have in common? How are they different?

   What is in the center of the American map? Why?

   What is in the center of the Chinese map? Why?

   Referring to the Chinese map, what parts of the world seem least important?

   What does the Chinese map tell you about the physical relationship of China to the rest of the world?

   What does it tell you about its cultural relationship to the rest of the world?

   The traditional name for China in Chinese is Chung Kuo (or Zhong Guo in Pinyin) the "Middle Kingdom." How does this name relate to what you learned by looking at the map?

   Do these two maps reveal ethnocentrism? Why or why not?

Follow-up:

1. Read excerpts from the famous letter from the Emperor Ch'ien Lung to George III of England in which he expresses the cultural attitude of the Middle Kingdom.

2. Compare the contemporary maps with the maps in Discovering Marco Polo (Stanford Program on International and Cross-Cultural Education).

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Title: WRITE A STORY

Introduction: In dealing with students' perceptions of other cultures it is important that they recognize the tendency people have of seeing others as different or strange. Often we see another group as different or strange, then we treat them differently than we treat ourselves. In this activity students are asked to write a story about the Chinese using a list of words with which the students have common experiences. Most students will use the words to develop strange and exotic stories about China. Students will then hypothesize reasons for this phenomemon.

Objectives:

To express images of the Chinese by writing stories using a list of commonly used words.
To develop hypotheses that might explain why we tend to perceive other cultures as strange and different.

Grade Level: 5-9

Time: One class period

Materials: None

Procedure:

1. Write the following list of words on the chalkboard:

TV	Candy	Water	Car	Bicycle
Bread	Soap	Horse	School	Funeral
ET	Cereal	Bank	Soccer	Breakfast
Book	Student	City	Movie	Skirt

2. Divide the class into two groups. Each group will write a story using the list of words. Tell the students they don't have to use all of the words but they should use at least fifteen of them. Group one should write a story about China and the other group should write a story about their state or community. Allow about fifteen minutes for this part of the activity.

3. Ask some students to read their stories to the entire class. Alternate student stories until they realize and can explain any differences between the stories.

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4. Ask students to list the ways in which the stories about China and their state or community are similar. How are they different? Encourage students to cite reasons that might explain why they see China as strange and different in their stories. Ask students why we don't associate the words the same way with China as we do with ourselves.

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GEOGRAPHY

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Title: WHAT'S IN A NAME?

Introduction: By studying another culture's language we can often learn the meaning behind place names that we take for granted on a map. These names can have a very literal meaning as well as an historical significance. In this activity, students, using a map of China, discover the meanings of many of the most common Chinese place names for their cities, bodies of water, provinces, and geographic features.

Objectives:

To explain the literal meanings of common Chinese place names.
To locate Chinese place names on a map of China.
To explain the significance of the origin of names for places within China.

Grade Level: 6-12

Time: One class period

Materials: Handout #5, "Map of China"
Handout #6, "Chinese Place Names"

Procedure:

1. Pass out Handout #5 (or use any physical map of China) and have students list any things they can see about China from the map. Have them look for information that will say something about the way China looks, its geographic features, or why places are located where they are.

2. Tell students that they are going to find out more about the names of places in China which will give them clues on why certain places have the names they do today.

3. Pass out Handout #6 to students using the translations of familiar Chinese words to English, have them translate as many place names from the map as they can.

4. Have students, working individually or in small groups, share their results with each other and let them see how many place names for which they found meanings.

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HISTORY

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Title: CHINA LEADS THE WAY

Introduction: A common stereotype held by many Americans has been that the Chinese have traditionally lacked scientific and technological ability. In fact, the Chinese civilization was responsible for many achievements developed well in advance of Western European or American discovery. In this activity, students learn about some of the more famous Chinese inventions and their impact on the world.

Objectives:

To recognize many of the contributions that the Chinese have made to the world.
To compare technological achievements in China with those of the western world.
To recognize past technological advances in a culture considered to be primitive for most of its history.

Grade Level: 6-12

Time: One or more class periods

Materials: Handout #7, "Inventions"

Procedure:

1. Put the following statement on the board for the students to read as they enter the classroom: "The Chinese have never been technologically advanced."

2. Ask students whether they agree or disagree with this statement and have them state their reasons.

3. Discuss with students the concept of technology. Ask them to define it and give examples of what it means to be "technologically advanced." (A good simple definition of technology is the collection of tools and the knowledge of how to use them.)

4. Tell students that they are going to look at some inventions that have helped make life easier and increased humankind's knowledge.

5. Have students work individually or in small groups. Distribute Handout #7 and ask students to write down when each item was invented and where in the world they were first developed.

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6. Have students share their answers with the class or post their results on the board for everyone to see. Discuss with students their reasons for the answers given and what information or prior knowledge they may have used to come up with their answers.

7. After the discussion, write the actual dates of the inventions on the board. Discuss any obvious differences in the students' answers.

8. Tell the students that all the inventions listed (many of which we now take for granted and use almost daily) were first developed in China. Pass out or post the dates for inventions first used in the Western world (Europe and America) alongside those of China.

9. Now go back to the initial statement presented at the beginning of the class and ask students again if they think the Chinese are still technologically underdeveloped. Discuss how and why any of their opinions may have changed. Why have we always assumed that the Chinese have been scientifically and culturally behind the countries of the west? Is this always true? What are the exceptions?

Follow-up Activities:

1. Have students research and explain the functions of the inventions on their list. How were they used in the past and what further uses have they been put to in the 20th Century? What other inventions or innovations did these particular inventions lead to? How have they affected our lives in the U.S.?

2. Have students find out about the "Four Modernizations" policy of the Chinese government and why science and technology have become such a priority since the establishment of the People's Republic.

3. Have students list and research other inventions which we assume to be American or European in origin but which in fact came from another world culture or time period in history.

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Answers:

	CHINA	WEST
Silk	1300 B.C.	552 A.D.
Use of Coal	1100 B.C.	1200 A.D.
Civil Service Exams	136 B.C.	1880 A.D. (U.S.)
Paper	100 A.D.	1150 A.D.
Tea	264 A.D.	1750 A.D.
Wheelbarrow	500 A.D.	1250 A.D.
Gunpowder	800 A.D.	1300 A.D.
Moveable-type printing press	1041 A.D.	1456 A.D
Magnetic Compass	1041 A.D.	1190 A.D.
Paper Money	600 A.D.	1600 A.D.
Seismograph	132 A.D.	1800 A.D.
Anaesthesia	200 A.D.	1800 A.D.

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Title: ANOTHER POINT OF VIEW

Introduction: One of the main causes of conflict between groups of people has been due to misunderstandings toward one another. Two factors in this misperception process are sterotyping and ethnocentrism. As students come to understand how these factors work in the world, they will be able to recognize and overcome the narrow points of view many cultures hold about each other.

Objectives:

To recognize another culture's point of view towards students own society.
To define perception, stereotypes, and ethnocentrism.

Grade Level: 6-12

Time: One class period or longer

Materials: Handout #8, "A Nineteenth Century View of Another Land"

Procedure:

1. Ask students to interview another member of the class, or another student, asking that person to list five things they know about the Chinese people.

2. When students finish their lists, have them meet again in a large group and share some of their responses. Write some of the descriptions or impressions on the board.

3. Ask students where they think the sources of this information came from. Sample answers might be friends, television, movies, books, travel, parents, neighbors, comics, or newspapers.

4. Ask students:

   What is a stereotype? (Write their definition on the board--an example might be the process of labeling a group of people based on certain characteristics.)

   Do you see any stereotypes of the Chinese from your list?

5. Distribute Handout #8. Have students spend a few minutes reading this selection or read it aloud to them.

6. Have students write down all the descriptions of this other culture mentioned in the reading.

What does the visitor think of the people who live in this other land?

Does he have a positive, negative, or neutral view of that culture?

What conclusions about that culture does he come to?

Where might this visitor come from?

What group of people do you think is being described here? (Many students will probably say China or a similar culture being visited by an American.)

Tell students that this is an account of a Chinese traveler who visited the U.S. in 1899. What were his impressions of Americans and the U.S.?

7. Explain to students that just as we make assumptions about another culture (China) based on our own values, so have the Chinese made some similar judgments about us. This process of judging another group based on one's own set of values is known as ethnocentrism. Have students give an example of ethnocentrism from the reading or from their initial list.

8. From the first lists the students compiled, summarize how their classmates were looking at or perceiving the Chinese people. Perception is simply the way in which we look at the world. What conclusions were you forming based on those perceptions?

   Explain to students that while it may be impossible to completely rid ourselves of the stereotyping process or ethnocentric views of the world, by being aware of it when it occurs, we will decrease the chances of our forming new ones.

Follow-up:

1. Have students research the history of relations between the American and Chinese people in the 19th and 20th Centuries and what roles misperception have played in the formation of those views. How can this knowledge help both cultures to better understand the other?

2. Have students make a list of some common stereotypes that Americans hold about the Chinese. Have them prove in what ways those stereotypes are false.

3. Have students think of some stereotypes that other people may hold about Americans.

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Title: PRESERVE THE OLD, KNOW THE NEW

Introduction: There is much that we can learn from a culture by studying its proverbs and sayings. Depending on the period of history in which they appear, they can tell us much about a country's politics, values, beliefs, religion, and conflicts. In this activity, students will compare historical Chinese proverbs from the dynastic period with some slogans from the 20th Century to see what they reveal about life in Chinese society.

Objectives:

To identify some common values of the Chinese people throughout their history.
To compare historical Chinese proverbs from the past with political slogans from the recent past.
To draw conclusions about the meanings of sayings from another culture.

Grade Level: 6-12

Time: One or more class periods

Materials: Handout #9, "Chinese Proverbs and Slogans"

Procedure:

1. Ask students if they know what a proverb and a slogan are. Discuss the definitions and explain each term fully. A proverb is a saying which is found in common usage among people and continues over time to say something important in simple terms that everyone can understand.

   A slogan is a simple saying or phrase which is used to communicate a point of view or belief by reaching the greatest number of people possible.

2. Ask students to list some common proverbs that they have heard used by parents or friends. If they have a hard time getting started, give examples such as, "Don't cry over spilled milk," "A penny saved is a penny earned," or "All that glitters is not gold."

3. Have students look for examples of slogans that they have heard or seen from advertising or politics, since these are two of the more popular areas in which they appear. Examples might be "The Pepsi Generation," "You've come a long way baby."

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4. Tell students they are going to compare some proverbs from Chinese history with some recent slogans from the period of China's Cultural Revolution (1960s and 1970s). Distribute Handout #9. Ask students, working in small groups, to briefly explain in a sentence or more the meaning of each proverb and each political slogan.

5. Ask students:

   What do you think are the major points stated in the historical proverbs?

   What might life have been like in China from the distant past through the 19th Century?

   What values were important for the average Chinese person to have?

   What is the point of view presented by the political slogans from the time of the Cultural Revolution?

   What do the slogans say about the nature of Chinese society during this time?

   What values are stressed as important for the average Chinese citizen to have during this time in history?

   What conclusions can we draw from this on the effect of the Chinese Revolution on life in China since 1947?

Follow-up:

1. Have students make a list of the values in Chinese society as typified by the historical proverbs and by the political slogans of the 1960s and 1970s.

2. Have students look at American proverbs and make a list of the more common ones and their meanings. Have them compare these with political slogans from different periods in American history. What values do Americans tend to hold as contrasted with those of the Chinese people?

3. Compare common Chinese sayings of the 20th Century with those from the U.S. or another culture to see what was happening in those countries historically at that time. Look for examples of social change, revolution, war, civil rights, etc.

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Title: A REVOLUTION COMES OF AGE: CHINA 1949-1983

Introduction: The history of China since the Communist Revolution in 1949 can be roughly divided into three periods--the period of Soviet influence, the period of emphasis on self-reliance and leadership of Third World Revolution, and the period of American influence. In this activity, students will examine a time line for 1949-1983, identify alternative ways to group the events, and check their hypotheses with the standard explanation given by scholars of recent Chinese history. The activity concludes with an opportunity for students to project what will happen in Chinese foreign relations during the next decade.

Objective:

To group the events in Chinese history since 1949 into periods based on China's relationship with the Soviet Union and the United States.
To compare student ways of grouping the events to the standard scholarly explanation.
To project future trends in Chinese foreign policy.

Grade Level: 9-12

Time: 1-2 days

Materials: Handout #10, "A Revolution Comes of Age: China 1949-1983"
Wall map of China

Procedure:

1. Review with students the early history of the United States from the Revolution in 1776 until the War of 1812. What two countries were very influential during this period? (Britain and France) What issues most closely involved these two countries? (trade, support within the international community, alternative political positions and stands on revolution, territorial threats) Discuss how major factions within the United States looked to each country as a model and how other conflicts within the international community affected the position of the United States with respect to Britain and France. What were the greatest needs of the United States at this time? (Preserving independence, economic development) How did Britain and France help to fulfill these needs at different times?

2. Distribute Handout #10 and tell students they will be analyzing a time life of Chinese history covering the first 30+ years of that country's revolution. Their task is to divide up the time line based on the relationship of China to two countries which have had

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a significant effect on its history--the Soviet Union and the United States. They may make as many periods as they wish, but must be able to support the way they have grouped the events with specific reasons. Each period must have a title representing the main idea.

3. Ask students to share and explain their groupings. Compare them to the explanation give below, which is based on a number of analyses by scholars of Chinese history. Use the map to illustrate China's position during the 1960s, threatened by Soviet aggression along its northern and western borders and U.S. presence in Vietnam.

4. Based on the patterns of the time line and the students' knowledge of recent changes in China, develop hypotheses about future trends in Chinese foreign policy. What will happen to China's relationship with the Soviet Union and the United States during the rest of the 1980s? Ask students to support their hypotheses with specific reasons based on the time line and their knowledge of current politics in Beijing, Moscow, and Washington.

5. Return to the comparison with the first 30 years of American history. What similarities and differences do the students see between the American relationship with Britain and France and the Chinese relationship with the Soviet Union and the United States? Were the issues similar? In what ways did China also reflect some of the same needs of the U.S. of that stage in its history? (Territorial security, economic development)

Teacher Background: Periods of Chinese history 1949-1983

A commonly accepted way of grouping the events in Chinese history since 1949 roughly coincides with the decades (1950s, 1960s, 1970s). The 1950s are considered the period of Soviet influence, during which the Soviet Union gave economic and technical assistance to China and China modeled much of its government and economy on that of the Soviets. Although conflicts between the two powers began to surface after the Great Leap Forward in 1958, the break did not come out into the open until 1960. One of the last issues was the refusal of the Soviets to help the Chinese develop atomic weapons, as well as the Chinese claim that their revolution was more complete than the Soviets, who had begun to create a new class system and had betrayed many of the ideals of the revolution.

Faced with the opposition of the Soviet Union and with little hope of support from the United States, China determined during the 1960s to be self-reliant within the international community and to set their own revolution up as a model to be copied by other Third World nations. The explosion of the first nuclear weapon and Chinese support to revolutionary groups in Africa and Vietnam illustrate their period of China's isolation. There was considerable emphasis, especially during the Cultural Revolution, on economic self-reliance. Toward the end of the decade, with the

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country in a state of disorganization caused by the Cultural Revolution and threatened by the U.S. presence in Vietnam and Soviet attacks on its northeast border, Chinese leaders began to consider a shift in policy.

The interest of the United States, particularly the opportunity to put pressure on the Soviet Union, made Henry Kissenger and other officials of the Nixon administration receptive to diplomatic feelers from China. The new alignment with the United States became a reality slowly, beginning with "Ping Pong Diplomacy," then Nixon's trip, and ultimately in 1979 with the restablishment of diplomatic relations between the two countries. The United States cannot be considered an ally of China, although Chinese leaders were hopeful that they would receive technological support from American companies in their program of the four modernizations. With the election of Reagan and the U.S. determination to continue arms sales to Taiwan strains in the new relationship between the U.S. and China began to appear.

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Title: WHAT A DIFFERENCE A DECADE MAKES

Introduction: Because China, and American perceptions of China, have both changed during the 1970s students and teachers need to review and update materials currently in use in the classroom. Much of the rhetoric of the Cultural Revolution should be deleted or treated as historical. Topics such as education, economics, the arts, consumer information, communes, and values need major revision. Strategies which emphasize an ongoing revaluation of materials on China will also help to train students as critical observers. This activity is designed to help update classroom materials on China and also to improve critical reading skills.

Before presenting this activity, students should have some background on China during the Cultural Revolution. Because much of the materials now in use in classrooms deal with this period, the teacher should have no difficulty in providing the background.

Objectives:

To describe major policy changes in China from the 1970s to the 1980s
To identify specific changes in lifestyle resulting from these policy changes.
To revise or supplement classroom materials on China, incorporating the changes.

Grade Level: 9-12

Time: 2-3 days

Materials: Slides or pictures from periodicals, books or from someone in the community, 15-20, including street scenes, ads, billboards, new consumer products, religious observances, new dress and hair styles, and movie posters.
Handout #11, "What a Difference a Decade Makes, China 1970s-1980s"
Handout #12, "Worksheet"
Texts and other materials with sections on contemporary China

Procedure:

1. Show slides or pictures to students and ask them to compare them with what they know about China in the 1960s and 1970s. List evidences of change on the chalkboard. Categorize this evidence according to general topic, and through class discussion formulate several hypothese about the general nature of change in China since the death of Mao.

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2. Review with the class a similar phenomenon in American History, the changes in society and government between the 1960s and the 1970s. Ask the class to speculate on the reasons for cultural change in each society.

3. Distribute Handout #11 and have students read. Discuss the main points of the reading, comparing them with the students' hypotheses.

4. Check students' comprehension by using the checklist on Handout #12. Ask each student to write a concluding paragraph for the reading, summarizing its main points.

5. As a class, set up a list of criteria (using the following example) for updating reading about China in texts and supplementary materials currently in use in the classroom. Assign each student or group of students, a brief portion of the text to update. Using the criteria, students should edit the section and add new material if necessary. Individual student contributions may be compiled into a revised chapter which may also include political cartoons, graphs, tables, diagrams, and pictures cut out of periodicals.

6. As a concluding activity, a class discussion about ways to keep up to date on international relations would be useful. Students may list sources of information, specific clues to look for as indications of change, and ways to check the reliability of informations.

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Sample Criteria

Criteria for updating texts should be drawn from the reading and include general warnings against ethnocentric statements, stereotypes, and value judgments. A sample set of questions is included below:

1. Does the reading contain value judgments or emotionally loaded words (e.g., "People tired of war, inflation, and corruption were easy prey for communist promises.")?

2. Does the reading encourage stereotypes (e.g., "There is no crime in China today." or unemployment, flies, inflation)?

3. Does the reading emphasize the personality cult of Mao Zedong?

4. Is the reading up-to-date on the following four major changes:
   --increased emphasis on economic production;
   --decline in importance of politics;
   --increased emphasis on government through law; and
   --greater acceptance of foreign ideas and economic ties?

5. Are any of the following institutions or practices now disappearing:
   --revolutionary committees:
   --loudspeakers;
   --heavy use of politics in textbooks;
   --emphasis on manual labor in schools;
   --"little red books" and Mao buttons;
   --extreme uniformity in dress and hairstyles;
   --heavy use of political slogans and posters; and
   --compulsory labor for students before entering University?

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Title: WHO'S IN CHARGE?

Introduction: Since the time of the emperors, China's government has been molded by the personalities, ideas, and experiences of its leaders. Men such as the Emperor Ch'ien Lung, Sun Yat-sen, Chiang Kai-shek, Mao Zedong, and Zhou Enlai have strongly influenced Chinese history. This activity focuses on some of the new leaders of China, their background, policies, and ideas for the future. Students are asked to hypothesize about the direction in which these leaders will take China in the 1980s and the characteristics of the new generation that will replace them.

Objectives:

To hypothesize about the future policies of China's leadership based on their background and experiences.
To predict what type of leaders will replace the current leadership to bring China up to the year 2000.

Grade Level: 9-12

Time: 1 day

Materials: Handout #13, "Who's in Charge?"
Newsphotographs of Deng Xiaoping, Zhao Ziyang, Hu Yaobang
Map of China
Handout #14, "Cartoon"

Procedure:

1. Review with students the importance of the personality, ideas, and experiences of China's leaders throughout its history. Depending on which periods the class has studied, you may discuss the influence on the Mongol emperors of Marco Polo, the reactionary influences of the Empress Dowager Tzu Hsi, the revolutionary ideas of Sun Yat-sen, Mao Zedong's model of peasant revolution, and the importance of the long revolutionary struggle in molding the ideas and policies of China's leadership since 1949. Discuss some of the influences of Mao in China, particularly during the 1960s and early 1970s.

2. Ask students to name the current leaders of China. Do not be surprised if they cannot. Discuss why they think that they were unable to name them (less of a personality cult, lack of news from China, more of a group leadership). Display news photographs of Deng Xiaoping, Zhao Ziyang, and Hu Yaobang. Tell students they

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will be reading some brief biographies on the background of these three leaders and making hypotheses about what they think China's future should be.

3. Remind students that Mao's title was "Chairman." What was he chairman of? (The Communist Party)
   Is there a President in China? (no)
   How does one tell who the most powerful official is? (There is currently no Chairman of the Communist Party. The post has been abolished. Power in China is vested in the individual more than in the office, although the leaders of the Party still are most influential.)

4. Distribute copies of Handout #13. Have maps of China available for students to locate the place names included (Handout #5 or similar map). Direct students to read the biographical sketches and answer the questions on the handout based on the reading and their knowledge of China.

5. Discuss student impressions of the three leaders, especially the events and experiences which probably did most to influence their thinking. As a class, develop hypotheses about what directions these leaders would like to take China in the 1980s. (You may specify areas of policy such as foreign relations, education, economic development, defense strategy, and social services.) For each hypothesis, ask students to list experiences, either personal or national, which might have influenced the leadership.

6. Distribute copies of Handout #14 or make a transparency of the cartoon. What does it say about the attitude of leaders who have been in and out of power as a result of policy changes?

   What affect might this have on Chinese politics in the future?

7. Point out the ages of China's leaders. This is the last generation which will have participated in the long revolutionary struggle prior to becoming national leaders. Ask:

   What type of leadership do you think will develop to bring them to the year 2000?

   Instead of the Revolution, what will be the major experiences in their lives?

   How will that affect the type of government these leaders will institute?

   Make comparisons with other countries such as the Soviet Union and India.

For a detailed description of the Chinese government and Communist Party structure, see China: A Basic Handbook.

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Title: STRANGERS IN A STRANGE LAND

Introduction: Some of the most interesting material being published on China today has been in the form of personal narratives, particularly those that explore the relationships between Chinese and Americans. Excerpts from these books make exciting classroom material and give a more personal view of the interaction between the two cultures. In this activity, students read and compare the perceptions of a sample of Chinese and Americans over the past 100 years.

Objectives:

To compare perceptions of individual Chinese and Americans about each others' cultures.
To trace the personal side of the relationship between China and the United States from the 19th Century Chinese immigrants to Chinese-American visitor exchanges in the 1970s.
To identify misperceptions which might lead to conflict.

Grade Level: 9-12 (Adaptable for 5-8)

Time: 1-2 days

Materials: Handout #15, "The Gold Mountain"
Handout #16, "School Among Ghosts"
Handout #17, "The Visit of the American Big Man"
Handout #18, "Let Foreign Things Serve China"

Procedure:

1. Ask students to give examples of friends or relatives that have recently described to them a place they have visited on vacation or business. What types of things do they tell about the place? Do you think they were getting an accurate picture? Why or why not?

2. Distribute copies of Handouts #15 through #18. Explain that these include brief excerpts describing personal encounters between Chinese and Americans beginning in the 19th Century. The student is to identify perceptions that each nationality or individual had about the other. With some classes the teacher may wish to divide up the reading assignments, assigning them to small groups that would then report to the class. For younger students, read and discuss each excerpt one at a time. A third alternative would be to divide up the class into Chinese and Americans and ask them to list their perceptions of the situations from that point of view.

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3. Make a list on the chalkboard or pieces of butcher paper of the Chinese and American perceptions. These may be organized historically as well. Mark those which seem most accurate and those which are least accurate. Discuss the causes of misperception, pointing out examples of conflict or potential conflict in the readings.

   How might future cultural misperceptions between th U.S. and China be minimized?

Follow-up:

Invite a student from the People's Republic and/or a recent visitor from the U.S. to China to speak to the class about his/her perceptions of other cultures. Students might also discuss incidents such as the granting of political asylum to the Chinese tennis star, Hu Na, in the context of each culture's perspective.

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CONTEMPORARY

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Title: A MINUTE IS WORTH AN OUNCE OF GOLD

Introduction: Proverbs and common expression tell us a lot about people's beliefs and values. In this activity students examine Chinese proverbs and develop hypotheses about their meanings. By comparing the Chinese proverbs to those they are more familiar with, students will begin to see that we share common concerns. Seeing these commonalities can help break down the stereotypes that have formed around the Chinese people.

Objectives:

To develop comparisons from Chinese proverbs and proverbs more familiar to students.
To identify common values and concerns among students and the Chinese people.
To use student's own experience to reflect on proverbs that are significant.

Grade Level: 4-12

Time: One or two class periods

Materials: Newsprint or butcher paper
Markers
Handout #19, "A Minute is Worth an Ounce of Gold"

Procedure

1. Divide class into small groups. Distribute butcher paper or newsprint and markers to each group. Allow students ten minutes to brainstorm all the proverbs they can and write them on their papers. Teachers may choose several examples to get students started: "Don't cry over spilled milk"; "People who live in glass houses...."

   NOTE: Teachers may find it necessary to review the rules of brainstorming before beginning this activity.

   Saying anything that comes to mind is okay.
   Discussing other people's statements is not okay.
   Evaluating or criticizing other people's statements is not okay.
   Repeating someone else's idea is okay.
   "Piggybacking" on someone else's idea is okay--that is, it is okay to add something or slightly change someone else's idea.
   Silence is okay.

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Even if you think you have finished, keep on going for a while.

2. Post student responses around the room, asking students to identify those proverbs which were listed most frequently by the entire class. Place an asterisk by these or underline the expressions. Ask students to explain the meanings of the proverbs.

3. Distribute Handout #19. Students may have difficulty with some examples. Definitions for others will come easily. Tell students to place an asterisk (or indicate in another way) by those proverbs which have meanings that are very similar or exactly the same as proverbs from our own society.

4. Discuss the proverbs which we seem to have in common with the Chinese. What are the meanings of these proverbs? Do any have "American" counterparts? What information do they give us about the Chinese? What clues do they give us about Chinese values?

5. Explain the meanings of the Chinese proverbs that gave students more difficulty in defining. Why were these more difficult to define? What information do these proverbs provide us about the Chinese?

6. Ask students to select a favorite Chinese proverb and to explain why they like that particular proverb the most. Does this proverb illustrate an idea or value that we share with the Chinese? Does it show any cultural differences between us and the Chinese? In what ways?

7. To provide closure ask students to think of a proverb that is important to them. Encourage them to try to remember how and from whom the proverb was learned. Students should write a short paragraph explaining why it is an important proverb and how it has influenced their lives. Ask students to include in their story hypotheses about Chinese students. For example, do they think a Chinese student their age would have a similar story? In what ways might their experience with this proverb be similar to a Chinese student's story?

<u>Explanation of Chinese Proverbs:</u>

1. I never get envious or jealous. Used particularily in relationships.
2. It's impossible. It's too ambitious.
3. The situation is bad and it's getting worse. There is no hope.
4. An uneasy, worried situation
5. People can be tested through many experiences together. Applies to friendship.
6. You have to try something in order to achieve something.

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7. This proverb is about a literate man in Chinese history who dropped his ring in the water while in a boat. He marked the spot on the side of the boat where the ring had fallen in the water, thinking that he could return to retrieve the ring later. Moral: Use your brain.
8. Actually, the Chinese say, "You're Zhu Ge Liang" after the matter is over. This proverb has to do with hindsight.
9. Used in diplomatic circles, this expression means, "Be true to your own values."
10. This expression is about a victorious Chinese man who in battle used nature to defeat his enemy. He waited for the East wind to carry fire to his enemy's ship.
11. This is about another literate man, Zhen Ren, who wanted to buy his own shoes. He asked his wife for a piece of string, measured his foot and placed the string in his sleeve. When he arrived at the shoemaker he discovered that he'd lost the string, so he went home to measure his foot again. When he arrived at the shoemaker again, his shop was closed, so of course, he couldn't buy new shoes. Chinese people use this expression to indicate, "What a foolish man."
12. Lazy bones.
13. Similar to being driven out of town on a rail.
14. To exploit a bad situation to benefit yourself; looting.
15. To prepare a meal without rice is an incredible feat; since rice is an important staple in the Chinese diet. In old China the role of mother-in-law was a powerful one and the daughter-in-law was subservient to her. If the daughter-in-law could prepare a meal without rice, she had much skill. She could do something that was next to impossible or something that few could do.
16. This expression is a warning that while disagreeing with someone a third party can use the situation for exploitation. Use in diplomatic circles it means that the super-powers could exploit the Chinese while they're involved in an argument with another nation.
17. Use time wisely. Money can't buy happiness.
18. A stitch in time saves nine.
19. Destruction can begin with small acts and remain unnoticed temporarily. If left unchecked, it can become very serious. Correct the situation before it becomes serious and out of control. A rotten apple can spoil a barrel.
20. This expression has to do with greed.
21. Get to the root of the problem.
22. The tail of the fox represents a bad situation that won't last long. For example, at the end of World War II the Chinese characterized the Japanese "like the tail of a fox." To the Chinese victory was in sight. The Japanese were "like the tail of the fox."
23. The other man's grass is always greener. The sun shines brighter on the other side.

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Title: MONEY TALKS

Introduction: All cultures have some kind of economic system in which people produce, buy, sell, and trade their goods. Most societies now use a monetary system which includes a currency based on some standard of value, such as gold. China, the first culture to issue paper money, uses a currency known as renminbi divided into main units called yuan. In this activity, students will use examples of Chinese money in order to decipher more information about the Chinese culture.

Objective:

To hypothesize about what information foreign currency can tell about another culture.
To compare Chinese money with that of other countries, including the United States.

Grade Level: 6-12

Time: One or more class periods

Materials: Handout #20, "Money Talks"
Paper

Procedure:

1. Explain to students that all cultures have some means of exchange for objects of value, such as food, clothing, art, etc. Some people still use the barter system where goods are exchanged or traded for other goods. Most of the world's people now use money (paper or coin) to buy and sell goods with that currency being backed up by some item of value, like gold or silver.

2. Ask students if they have ever looked closely at a country's money before. What kinds of information might be obtained by examining a country's currency? Besides the value of the money, have the student brainstorm other examples, such as famous people, historical events, places of interest, language, symbols, government, etc.

3. In small groups have students take out a piece of paper and draw a line down the center. Have them mark one column U.S. and the other one China. Using photocopies of a U.S. dollar bill (or actual money that students may have), ask students to list all the things they can find on that dollar bill that tell something about or describe the United States.

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4. Have students share their responses with the class and post their answers on the board. Why do you think these kinds of information were included on the money? What does this tell us about our society? About our values? What other things could have been printed on the dollar bill instead of what is found there?

5. Pass out Handout #20. Write the world renminbi on the board and explain that this is the Chinese word for their currency. Explain to students Chinese paper money is divided into units known as yuan just as ours is divided into dollars and cents. Yuan are issued in one, two, five, and ten denominations. Have students make a similar list of information they can gather about China from the Chinese money. When the lists are completed, post the responses on the board.

6. Have students compare what they discovered about the U.S. and China just from the currency that each government prints. What conclusions can we draw about these two cultures based on what their societies feel is important enough to print on their money? What similarities or differences are present in each country's money?

Follow-up:

1. Have students bring in examples of other foreign currency and compare the money of other cultures with that of China and the U.S.

2. Go to a library and research the currency exchange rates of U.S. dollars and Chinese yuan. What are the most recent equivalents? Why does the value of one country's money, relative to another, change over time?

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Title: RESPECT YOUR TEACHERS!

Introduction: Students examine posters depicting Chinese children in a variety of activities. They develop and test their own hypotheses about the message of the posters and discover that the messages are probably universal. To close the activity students create their own posters illustrating additional ideas about the importance of education, good health and civic pride.

Objectives

To interpret the messages from posters of Chinese children.
To identify some commons concerns among the Chinese and themselves.
To illustrate their own ideas about home, school and civic pride using Chinese posters as models.

Grade Level: 4-12

Time: One or two class periods

Materials: Handouts #21, "Illustrations of Chinese Children's Posters"
Construction paper
Crayons or markers

Procedure:

1. Before beginning this activity try to obtain examples of posters or advertisements that could be used as a point of reference for students to compare with the Chinese children's posters. Such examples might include posters about a clean-up campaign for the city, an ad for regular dental check-ups, a poster encouraging people to vote, stop smoking posters, and so forth.

2. Divide students into small groups and distribute one set of the posters of Chinese children to each group. Below each illustration students should write down what they think is the message of each poster. Allow students some time to discuss their responses reaching consensus.

3. Ask each group to point out the clues in each poster that helped them to understand what they mean. Encourage groups to interact with one another, building on each other's hypotheses.

4. Tell students the translations of the posters. How do their responses compare with the translations? Were students hypotheses correct?

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5. Ask students: what do you think these posters reveal about Chinese children? What activities are the children doing? What activities and behaviors about school are illustrated? What attitudes toward the community? Who is encouraging these behaviors? Ask students to hypothesize about the effects on people's behavior these posters might produce.

   Note: As of 1982, the Chinese Government asked each citizen in Nanjing to plant two trees. In the capital city, Beijing, citizens were asked to plant three trees. The trees in the streets of Nanjing are identified with "Responsibility Tags," indicating the name of the person responsible for the care of the tree.

   Do you think posters like these would be appropriate in your own school or community? Do the posters illustrate concerns that all of us share? In other words, are they universal concerns? Can you think of other ideas about school and community behaviors not represented by these examples?

7. Have students think of an important idea to illustrate themselves. Encourage them to think of an idea that they think would be appropriate in their schools or community and in China. Have students make their own posters. After brief explanations of their new posters, students can then obtain permission to display them in their school and community.

Poster Translation:

Note: Posters 1 through 5 are "Guidelines for Middle School Students."

1. Be punctual. Do not be late. Do not leave early. Do not play truant.

2. Love group spirit. Protect public property. Do not do anything harmful to your countrymen.

3. Insist on body building. Eagerly participate in extra curricular activities.

4. Respect teachers. Encourage teamwork among schoolmates. Be courteous. Do not curse. Do not fight.

5. Concentrate while listening. Think. Finish homework conscientiously.

6. Obey school regulations. Obey public orders. (The girl in the foreground is the "person of the week."

7. Love cleanliness. Practice hygiene. Spread the new spirit of socialism.

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Title: FOOTBINDING TO FOOTBALL

Introduction: The Chinese practice of footbinding is probably one of the most well known customs related to women in any culture. In this activity students read about footbinding and discuss its effects on elderly women in China, the last generation to experience this practice. Students develop comparisons to their own culture as they read about female athletes in China today--girls and women making their mark in the world of competitive sports.

Objectives:

To explain how the practice of footbinding severely limited the lives of girls and women in China.
To compare recent changes in the role of women in athletics in China and the U.S.
To explain how these changes increase the opportunities available to both Chinese and American women.

Grade Level: 6-12

Time: Two class periods

Materials: Handout #22, "The Custom of Footbinding"
Handout #23, "From Footbinding to Football"
Handout #24, "Women in Sports"

Procedure:

1. Distribute Handout #22 to students. After they have read the material focus discussion questions around the concept of "status," noting that tiny feet meant a higher class; large feet were considered ugly. Make sure students understand how this made eliminating of the footbinding practice very difficult.

2. Distribute Handout #23. Ask students to compare the x-ray drawings of bound and unbound feet. To reinforce the information they read earlier, ask students to speculate about a woman's mobility with bound feet.

3. Read the letter, "Congratulations to Women Football Players," aloud in class. Football and soccer are used interchangeably in China. Ask students to explain the emotion expressed by the man who wrote this letter to the China Daily. What event has caused him to write this letter? What observations does he offer about the lives of women in traditional and New China? What comparisons does he make?

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4. To compare to the changes in the roles of women in their own culture, ask students to consider what changes an elderly American who has seen five generations might have witnessed in the lives of women and girls in the U.S. Students might enjoy interviewing a grandparent or great grandparent about how the lives of women and girls in the U.S. have changed today. They could then develop comparisons across two different cultures. How do these changes increase the opportunities to women in the U.S. and China?

5. To show that the role of Chinese women is changing in other competitive sports, distribute Handout #24, again encouraging students to compare the role of women in athletics in China and their own culture.

Suggested Resources:

For students interested in more information about the practice of footbinding:

Gross, Susan Hill and Marjorie Wall Bingham, Women in Traditional China, Gem Publications, 1980.
Levy, Howard, Chinese Footbinding, New York, Walton Rawls, 1966.
Bingying, Xie, Girl Rebel, New York, Doubleday, 1940.

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Title: ONE CHILD IS FINE

Introductions: In an effort to achieve zero population growth by the year 2000, the Chinese government has begun a campaign to encourage one-child families. In many large cities billboards illustrating one-child families with the message "One Child is Fine" are noticeable. In this activity students examine a cartoon and billboard poster from this campaign. They make hypotheses about what they think this data means. Students also hypothesize about the reasons for such an effort to limit family size in China.

Objectives:

To interpret two illustrations related to curbing population growth in China.
To develop hypotheses about the reason for such an effort in China.
To list other measures related to curbing population growth in China.

Grade Level: 5-12

Time: One class period

Materials: Handout #25, "Home Sweet Home"
Handout #26, "Family"

Procedure:

1. Divide class into groups of four or five students. Distribute Handouts #25 and #26 to groups.

2. Have students try to interpret the message of the handouts. Tell students to develop a short story about one of the illustrations consisting of four or five sentences. Students should also give their short story a title. Teachers may choose to assign the cartoon to some student groups and the billboard poster to the remaining groups.

3. Ask groups to share their stories, noting similarities and differences among the class. Have students explain the clues they used in each illustration in developing their stories.

4. After several minutes of discussion, reveal the messages of the illustrations. Following is the explanation printed with the cartoon shown on the students' handout. The cartoon was excerpted from a medical journal, the title is "Home Sweet (One-Child) Home." The second illustration was drawn from a photograph of a

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billboard in Beijing in 1982. Both the cartoon and billboard poster are examples of propaganda from China's campaign to achieve zero population by the year 2000.

5. After explaining the meaning of the illustrations, ask:

   Were you surprised at the actual meaning of these illustrations?

   Did any group reach the correct conclusion?

   What clues in the illustrations confirm the "One Child is Fine" campaign in China?

6. Explain to students that one-quarter of the world's population lives in China. In 1982 China conducted a census using computers from the U.S. Ask students to brainstorm all the possible measures the Chinese government could take to curb population growth, i.e., encourage late marriage, tax incentives, legal abortions, free birth control.

7. Many of the problems facing China today are related to its dense population. Divide the class into small groups for each of the topics listed below. Ask each group to list and report to the class the effects of a successful population control program related to their topic.

   a. Consumer goods
   b. Transportation
   c. Housing
   d. Education
   e. Agriculture

Follow-up:

Have students conduct their own research to determine which population control measures, beyond the examples of propaganda they have just studied, are in practice in China today.

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Title: ALIKE AND DIFFERENT: CHINESE AND AMERICAN

Introduction: Television sets are becoming more common in China. To some a television set is an item they are saving for to add to their homes. In this activity students select several Chinese TV programs to "watch" and compare them to their own TV show preferences. Students categorize Chinese TV programs and develop some generalizations about television in China and in the U.S.

Objectives:

To cite differences and similarities between TV programs in China and the U.S.
To hypothesize about what might be learned from viewing TV in China.
To develop generalizations about U.S. TV viewing and TV viewing in China.

Grade Level: 5-8

Time: One class period

Material: Several current T.V. Guides or other listings of television programs
Handout #27, "TV Programs in China"

Procedure:

1. Students need to be familar with the 24-hour clock to participate in this activity. Explain to them that 1:00 pm becomes 13:00, 5:00 pm becomes 17:00, 12:00 midnight becomes 24:00, etc.

2. This activity can be done individually by students or they can work together in small groups. Distribute Handout #27 and a listing of current TV programs in students' own area

3. Tell students to divide a sheet of paper into two columns. They should title the first column, "Chinese TV Programs" and the second, "TV Programs in My Own Area."

4. Tell students to pick any three hours on Saturday and Sunday to "watch" TV in China. Students should develop a schedule listing the programs they would watch for each day for the three hours they have chosen.

5. Using the same procedure have students develop another schedule listing the programs they would watch at home for each day and the same time period.

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6. Both TV schedules should be written in the appropriate columns on their papers. If students have done this part of the activity individually they may need some time to share their schedules. If they have worked in groups they will need more time to reach consensus on their TV schedules.

7. As a class ask:

   What have you learned from viewing the programs selected from China? What have you learned from watching American TV programs?

   List three ways in which the TV programs selected from China differ from those they chose from their own area.

   Which channel in your area is most like the TV programs in China? In what ways are they alike?

8. Ask students to quickly list categories of TV programs in China. (These may include educational, sports, theatre/music, home arts, etc.) What similarities and differences to TV in the U.S. do you recognize? Can you find soap operas or sit-coms in China? Can you find Trigonometry on your own TV?

   Have you viewed television in another nation? If so, how is TV in that nation similar to Chinese TV? How is it similar to American TV? How is it different?

9. Ask students where they would like to watch TV more, in China or the U.S.? Students should cite reasons to support their answers.

10. To close the activity have students develop and write three generalizations about TV viewing in China and about TV viewing in the U.S.

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Title: CHINA: A NATION ON WHEELS

Introduction: In this activity students discover that China is a nation of bicycles. In Beijing alone there were 3.45 million bicycles in 1982. Students use bicycles and their riders in China and the U.S. to develop cultural comparisons. They end the activity by comparing the use of bicycles in China to the use of the automobile in the U.S.

Objectives:

To develop comparisons about the use of bicycles in China and the U.S.
To develop comparisons about the use of bicycles in China and the use of the automobile in the U.S.

Grade Level: 5-12

Time: One or two class periods

Materials: Old magazines
Handout #28, "Bicycling in China"
Handout #29, "Tinkle, Tinkle the Bells Ring in China's Bicycle Capital"
Handout #30, "Rules of the Road"

Procedure:

1. Distribute several magazines to groups of students. Tell them to find as many pictures of bicycles that they can. Allow about ten minutes for this part of the activity or assign as homework asking students to bring pictures of bicycles to class the next day. Post all the pictures on a bulletin board.

2. Distribute Handout #28. Ask students to identify what the people in the picture are carrying (or doing) on their bicycles.

3. Using pictures from both cultures, ask students to select ones that are similar and different from one another. Have students use the chart on Handout #28 to list the similarities and differences.

4. Distribute Handout #29 to aid students in completing their charts.

5. Have students read their lists aloud and write down the answers on the chalkboard.

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6. Have a class discussion with students comparing the use of automobiles in the U.S. with the use of bicycles in China. Are there more similarities to cars than bicycles? Why?

Follow-up:

Students might enjoy comparing the "Rules of the Road" across cultures. Distribute Handout #30 and have students read. Then ask:

What is the location of each set of rules?

What clues did you use to make this decision?

Tell students that the rules for Chinese bicyclists are printed first. They are excerpted from China Daily, August 13, 1982. In China, the fines are as follows: one yuan for riding more than one on a bike; two yuan for crossing the road against a red light; and two yuan for failure to keep one hand on the handlebars.

The second set of rules are excerpted from State of Colorado Instructions for Bicyclists, Colorado Motor Vehicle Division.

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Title: AN OUNCE OF CONFUCIUS, A DASH OF MAO AND---

Introduction: This activity, written by a Chinese student in the United States, seeks to present typical dilemmas within contemporary China. In small groups, students are asked to react to five situations from both the American and the Chinese perspectives. The groups share their solutions through the "fishbowl" technique.

In the 32 years since the Chinese Revolution, there have been some major shifts in values, while others have remained more or less the same. Debates over values, especially during the Cultural Revolution, have been important in determining national policy, as well as affecting the lives of individuals within the society. No study of China would be complete without examining some of the most important values of Chinese society today and relating these values to behavior.

Before doing this activity, students need a general understanding of post-Cultural Revolution China. It should come near the end of a unit on China and would help to lead into projections about the future.

Objective:

To identify basic values of Chinese society today.
To examine possible sources of value conflicts.
To compare Chinese values with those of the United States and other cultures.

Grade Level: 9-12

Time: 2 days

Materials: Handout #31, "Chinese Dilemmas"

Procedure:

1. Divide the class into groups of four to six students. Distribute copies of Handout #31.

2. Assign half the groups to represent the American perspective and to solve each situation as an American might. The other half of the groups will represent the Chinese perspective and should attempt to solve each situtation based on what they know about Chinese values today.

3. After each group has decided on solutions to the five situations, a representative should be chosen to join the "fishbowl." This representative should be prepared to present the group's solutions. (At the teacher's discretion, this activity may be

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conducted with a simple reporting session, and discussion, using the Teacher Background and the questions rather than the fishbowl technique.)

4. The "fishbowl" is a small circle in the center of the room, composed of one representative from each group, a chairman, and an empty chair. Other members of the class form an outer circle around the "fishbowl."

   Note: The empty chair should be something like a big armchair or teacher's desk chair, which would draw importance to the positions.

5. The chairman (an assigned student or the teacher) leads discussion on the suggested solution to each of the five situations. Taking one situation at a time, allow each group's representative to present its solution before allowing anyone in the outer circle to speak. At that time, members of the outer circle may raise their hands to be given permission to sit in the "special" chair. Only those in the fishbowl may speak. As soon as the individual speaking from the special chair has given an opinion, he/she must return to the outer circle. This technique has been used to improve listening skills, to encourage wider participation through the use of the special chair, and to make discussion more student-centered.

6. For each situation, the discussion should bring out basic differences and similarities between the Chinese and American perspectives, possible values conflicts within China and between Chinese and Americans, and comparisons, with other cultures.

7. Distribute copies of the Teacher Background or paraphrase them for the students. These represent a Chinese student's responses to the five situations and may be compared with the solutions proposed by the groups representing the Chinese perspective.

8. Debriefing questions depend on the background of the group, but should include the idea that there is no one "right" answer for each situation from either the Chinese or the American perspective. Chinese views have changed over time, particularly in the past few years. Like Americans, Chinese also have a range of opinions and experiences which have affected their values. However, one should be able to identify some general differences in values between the United States and China and to relate these differences to differences in traditions and in the current systems.

9. Ask students as a group:

   What is the central issue in each situation? What two values or ideas are in conflict?

   For each of the values identified as Chinese values today, list ways in which the daily life of a Chinese person might be affected.

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What evidence of change in values is there?

From what you know about Chinese traditional culture, which values seem most consistent with those today and which seem to stem from revolutionary experiences?

What do you predict might happen to Chinese values considering the technological, political, and economic changes that China is undergoing the 1980s?

What other culture that you have studied have values similar to these of China today?

Are all five values consistent with each other? Which might come into conflict? Write a role play in which two Chinese people have an argument over a difference in values?

Which values seem most likely to conflict with American values? Write a role play in which a Chinese and an American have a conflict based on a difference in values between the two cultures?

Draw a cartoon or a poster illustrating one of the five values in the situations.

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Teacher Background:

Note: These notes were written by a Chinese student, reflecting his own opinions, but also explaining the historical and cultural basis for the values explored in each situtation. China is a large country with a diversity of opinions and experiences, but these explanations may be regarded as typical.

SITUATION A

It is a common practice for teachers in China to give extra lessons without any extra pay. This is because the teachers feel a strong sense of obligation and concern for the students and do not need the extra money as a material incentive to make them work longer hours. Teachers consider themselves like candles; lighting the way to their students. Seldom do they express dissatisfaction over their heavy work load. Their satisfaction is based on the process of their students and their good performance in the examinations. The teacher's work can in no way be measured by money. Such morality has won the deep respect of the people, who recognize the importance of education.

SITUATION B

During the Cultural Revolution (1966-1976), a commonly heard slogan was, "Grasp the Revolution to Promote Production". Workers were encourage to work harder through political slogans and out of loyalty of Chairman Mao. Bonuses during that period were criticized as a form of capitalism.

In 1977, with the new policy of the Four Modernizations, bonuses were introduced again into som factories to encourage the workers. Production rose. Now bonuses are used in most factories, and amount to 10-15% of a worker's monthly wage.

SITUATION C

There is no general agreement in China today about how to choose a marriage partner. Traditionally, the parents of the girl were of great importance in making the final decision. Today, especially in the cities, the daughter has more of a say in the final decision and may even choose her own mate.

The question of marriage creates a gap in values between the older and younger generations, as well as between the rural areas and the cities. Younger people tend to be more liberated and are attracted to the new lifestyle in the cities.

Ms. Yang would be in a difficult position to give advice. Since such marriages (between people of different backgrounds) do not usually turn out successfully, she probably would side with the parents.

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SITUATION D

China is a large country, with a population of one billion. How does China select her leaders? The process is quite different from that in the United States. The majority of the officials during the 1950s and 1960s had been leaders in the Revolution. They had fought almost constantly since 1927, and had earned their positions through a long struggle which took the lives of many of their comrades. Chairman Mao, Vice Chairman Deng, and many of the first generation of leaders emerged from the ranks of the revolutionaries.

After the People's Republic was founded in 1949, the leadership has been cultivated mainly in two ways. Professionals such as engineers, technicians, professors, doctors, and some government officials are trained in the highly competitive university system. Only a small percentage of China's high school graduates pass the college entrance examinations, and those who do are given a free education. The second way in which the leadership has been chosen is through practice and demonstration of technical skill. Many workers and peasants are gradually promoted if they show unusual technical or managerial skills.

There is a need for both study and practice in developing the new leaders of China. Students in the universities should be given opportunities to apply what they learn in practical situations, and workers need to be exposed to some theory as well as cultivating their technical skills. Both theory and practice will be important to develop China into a modern country.

SITUATION E

Why should all the people of the neighborhood go out to shovel snow? Why does this work in China and not in the United States? What would happen if one person refused? These questions go to the heart of one of the most important values in China today--"Serve the People." Although this slogan was much more popular during the Cultural Revolution than it is today, the spirit of community and responsibility to the group is still strong. If an individual did refuse to take part in such a task and his neighbors criticized him for his behavior, he would probably give in. Chinese people are taught to put the group interest above their individual interest. In most cases, people would never think of not taking part when something like shoveling snow needed to be done. They would do it for other people and hence for themselves.

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SPECIAL SECTION

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WANG PING
A CASE STUDY OF LIFE IN CHINA
1983

Introduction: This case study was written by a Chinese student, drawing on some of his own experiences as well as his knowledge of life in China today. Parts of it can be used alone, or it may be used as a unit. Students should be cautioned that there is a great deal of diversity within China, and that although this case study is typical, it does not represent all regions and socioeconomic groups.

Objectives:

To introduce basic facts about daily life in China today.
To point out recent changes in Chinese lifestyle.
To identify similarities and differences between the Chinese and American lifestyles.
To analyze the way in which the values of Chinese society today affect the daily life of individuals.

Grade Level: 5-12

Time: 3-5 days

Materials: Handout #32, "Wang Ping's Family"
Handout #33, "Housing"
Handout #34, "Our Family Budget"
Handout #35, "Food, Clothing, and Household Chores"
Handout #36, "School Life and Vacation"
Handout #37, "Rural Life"

Procedure:

Distribute handouts and have students complete activities and answer questions at the end of each handout.

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TEXT ANALYSIS

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Title: WINDOWS AND FILTERS: ANALYZING TEXTS ON CHINA

Introduction: This activity may be done by students to sharpen their analytical skills or it may be used by teachers to evaluate the texts that they are using about China. It is based on a survey conducted by the Asia Society in the 1970s, in which experts on Asian studies identified weaknesses in American textbooks. One of the problems which students will face in trying to keep current on what is happening in China is the tendency of our sources of information to act both as "windows" (letting only part of the story in) and "filters" (selecting only what supports their preconceptions). This activity offers students an opportunity to identify some of these limitations in their own texts.

Objectives:

To identify weaknesses in textbook treatment of China.
To rewrite selected parts of the text in response to criticisms.
To locate other sources of information which would help to make a more balanced picture of life in China.

Grade Level: 10-12

Time: 1-2 days

Materials: Handout #38, "Windows and Filters: How Does Your Text Look at China?"

Procedure:

1. Distribute Handout #38.

2. Instruct students to analyze their text's treatment of China using the list of weaknesses identified by the Asia Society. If the text being used has an extensive section on China, divide it up among the students, with each student taking responsibility for one section. The class may wish to add criteria related to out-of-date material, especially on economic policy.

3. Ask students to find examples of as many of the weaknesses as they can. Specific statements from the text should be used as evidence.

4. Wherever possible, students should attempt to rewrite the statement to correct the weakness.

5. Have each student locate examples of strengths in the text treatment of China, citing specific statements or features.

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6. After discussing student findings, brainstorm other sources of information which could be used to round out the image of life in China given by the text. Possibilities include discussions with students from the People's Republic, news reports, books by former residents, publications from China, and audio-visual materials.

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GLOSSARY

Specialized Terms Relating to Contemporary China

Agricultural Cooperatives - supply and marketing cooperatives reintroduced in China in the late 1970s; individual peasants may join cooperatives to handle their crops and provide manufactured goods; replaces some of the functions of the commune as it is phased out

Cadre - term for official or white-collar worker in China

Capitalist Roader - insult frequently used during the Cultural Revolution to indicate a person who sympathized with capitalism rather than revolutionary socialism

Commune - unit of rural government set up in China in the 1950s; largely dismantled by late 1970s as decision-making power moved back down to the family and village level

Cult of Mao - elevation of Mao Zedong to the position of an idol, with the proliferation of large statues, pictures in every home, Mao buttons, and the "little red book"; reached its height during the Cultural Revolution, now discredited as an excess

Cultural Revolution - period between 1966 and 1976 when schools were closed, political factions engaged in argument and occasional physical conflict, and many moderates were removed from office and persecuted

Four Modernizations - policy of the current Chinese government, emphasizing the development of industry, agriculture, science and technology and national defense

Gang of Four - group of radical leaders, including Mao Zedong's wife Jiang Qing, largely responsible for the policies of the Cultural Revolution; put on trial after Mao's death and imprisoned

Gold Mountain - one of the terms used to refer to the United States in China; originated in the 19th Century when many Chinese men came to work in the mines and on the railroad

Neighborhood Committee - unit of local city government in China; organizes services such as health centers, childcare, neighborhood maintenance, and communication with higher levels of government

Pinyin - Chinese phonetic alphabet; introduced in China in 1958, accepted as international standard in 1979

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Political Study Group - local unit responsible for political education based on residence or workplace; most important during the Cultural Revolution when members often criticized each other and long hours were spent in political discussion; less important today, assuming other functions such as literacy and technological training

Production Team - smallest unit of former communes, equivalent to the traditional Chinese village; increased importance under the new agricultural policies, as power moves back down to the local level

Reactionary - term used to refer to someone who wants to undue the revolution, who resists change and holds traditional elitist attitudes

Rehabilitated - used in China today to refer to someone who was purged during the Cultural Revolution and has now been restored to a position of power

Renminbi - official name for the Chinese currency, sometimes abbreviated as RMB

Revisionist - term used to criticize someone who wants to revise or modify the revolution, commonly applied to moderates during the Cultural Revolution; not as strong a term as reactionary

Revolutionary Committee - administrative group in most Chinese institutions (schools, factories, hospitals) during the Cultural Revolution; included representatives of workers, army, Communist Party; disappeared in most places by late 1970s, replaced by traditional forms of management

Sideline Production - activities in rural areas outside basic food production; includes cash crops, brick factories, furniture-making and other small-scale enterprises which supplement family income

Yuan - Chinese unit of money; equivalent to approximately $.50 U.S. in April, 1983

Zeren Zhi - "responsibility system" introduced in late 1970s; peasants sign contract to deliver part of their crop to the state and are allowed to keep the rest

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PINYIN - THE CHINESE PHONETIC ALPHABET

Since 1979, Chinese names and place names have appeared in newspapers and magazines spelled according to a new system. The official Pinyin system of converting Chinese characters to a phonetic alphabet replaced the older, more familiar Wade-Giles system. For example, "Peking" is now spelled "Beijing," Mao Tse-tung" has become "Mao Zedong," and the site of the famous archaeological discovery is not "Sian" but "Xian." This change was not sudden or arbitrary, but the result of a long-term effort to simplify and modernize the Chinese language.

Twentieth Century reformers and revolutionaries advocated education for the masses. Language reform was seen as a necessary precondition for mass literacy. It would also be an advantage in translating technical and scientific information from other cultures as well as facilitating international trade and cultural exchange. Three major components of language reform have been implemented by the government of the People's Republic since its founding in 1949.

(1) Over 2000 Chinese characters have been simplified, reducing the number of strokes required to write each one.

(2) The official dialect of Beijing, referred to as "common speech" or "national speech" has been taught in schools throughout the country to standardize spoken Chinese.

(3) In 1958 after studying a number of alternative systems, the Chinese Phonetic Alphabet, Pinyin, was developed.

Some of the difficulties of the old system were remedied and Pinyin began to be taught in Chinese schools. The use of a phonetic alphabet considerably simplified the teaching of reading to Chinese students. Together with the simplification of characters and the spread of a common spoken language, it helped to standardize the Chinese language.

The international community officially accepted the Pinyin system in the late 1970s. In 1979 the United Nations and the foreign press changed over to the use of Pinyin, now the official method for translating all Chinese names into those foreign languages which use the Roman alphabet. Although the Xs and Qs are unsettling to those who grew up under the old system, they represent the way things will be spelled from now on.

It is highly recommended that student materials on China use Pinyin and that teachers become familiar with the system.

Chinese Names in Pinyin: As before, the Chinese surname precedes the personal name, both are capitalized. Two syllable personal names are spelled as one word without a hyphen. Examples of the new Pinyin spellings are:

Pinyin	Old Spelling
Mao Zedong	Mao Tse-tung
Zhou Enlai	Chou En-lai
Deng Xiaoping	Teng Hsiao-ping
Zhao Ziyang	Chou Txu-yang
Jiang Qing	Chiang Ching

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HOW TO PRONOUNCE THE CHINESE PHONETIC (PINYIN) ALPHABET

The following chart shows the Chinese phonetic alphabet showing the pronounciation with approximate English equivalents. Spelling in the antiquated Wade system is in parentheses for reference.

"a"	(a)	a vowel, as in far;
"b"	(p)	a consonant, as in be;
"c"	(ts)	a consonant, as "ts" in its; and
"ch"	(ch)	a consonant, as "ch" in church, strongly aspirated;
"d"	(t)	a consonant, as in do;
"e"	(e)	a vowel, as "er" in her, the "r" being silent; but "ie", a diphthong, as in yes and "ei" a diphthong, as in way;
"f"	(f)	a consonant, as in foot;
"g"	(k)	a consonant as in go;
"h"	(h)	a consonant, as in her, strongly aspirated;
"i"	(i)	a vowel, two pronunciations:
		1) as in eat
		2) as in sir in syllables beginning with the consonants c, ch, r, s, sh, z, and zh
"j"	(ch)	a consonant, as in jeep;
"k"	(k)	a consonant, as in kind, strongly aspirated;
"l"	(l)	a consonant, as in land;
"m"	(m)	a consonant, as in me;
"n"	(n)	a consonant, as in no;
"o"	(o)	a vowel, as "aw" in law;
"p"	(p)	a consonant, as in par, strongly aspirated;
"q"	(ch)	a consonant, as "ch" in cheek;
"r"	(j)	a consonant, pronounced as "r" but not rolled, or like "z" in azure.
"s"	(s, ss, sz)	a consonant, as in sister; and
"sh"	(sh)	a consonant, as "sh" in shore;
"t"	(t)	a consonant, as in top, strongly aspirated;
"u"	(u)	a vowel, as in too, also as in the French "u" in "tu" or the German umlauted "u" in Muenchen";

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"v"	(v)	is used only to produce foreign and national minority words, and local dialects;
"w"	(w)	used as a semivowel in syllables beginning with "u" when not preceded by consonants, pronounced as in want;
"x"	(hs)	a consonant, as "sh" in she;
"y"		used as a semivowel in syllables beginning with "i" or "u" when not preceded by consonants, pronounced as in yet;
"z"	(ts, tz)	a consonant, as in zero; and
"zh"	(ch)	a consonant, as "j" in jump

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HOW TO SPELL CHINESE PLACE NAMES

The following list contains the names of municipalities directly under the central authorities, provinces, provincial capitals, autonomous regions for minority nationalities and their capitals*, well-known cities, and rivers.

The old spelling or usage is given in parentheses for reference.

Anhui	(Anhwei) Province	Hohhot	(Huhehot)
Anshan	(Anshan)	Huaihe	(Huaiho) River
Beijing	(Peking)	Huanghe	(Yellow) River
Changchun	(Changchun)	Hubei	(Hupeh) Province
Changjiang	(Yangtze) River	Hunan	(Hunan) Province
Changsha	(Changsha)	Jiangsu	(Kiangsu) Province
Chengdu	(Chengtu)	Jiangxi	(Kiangsi) Province
Chongqing	(Chungking)	Jilin	(Kirin) Province
Daqing	(Taching)	Jilin	(Kirin)
Fujian	(Fukien) Province	Jinan	(Tsinan)
Fuzhou	(Foochow)	Kaifeng	(Kaifeng)
Gansu	(Kansu) Province	Kunming	(Kunming)
Guangdong	(Kwangtung) Province	Lanzhou	(Lanchow)
Guangxi Zhuang	(Kwangsi Chuang) Autonomous Region	Liaoning	(Liaoning) Province
Guangzhou	(Kwangchow)	Luda	(Luta)
Guilin	(Kweilin)	Luoyang	(Loyang)
Guiyang	(Kweiyang)	Nanchang	(Nanchang)
Guizhou	(Kweichow) Province	Nanjing	(Nanking)
Hangzhou	(Hangchow)	Nanning	(Nanning)
Harbin	(Harbin)	Ningxia Hui	(Ningsia Hui) Autonomous Region
Hebei	(Hofei) Province	Qingdao	(Tsingtao)
Hefei	(Hofei)	Quinghai	(Chinghai) Province
Heilongjiang	(Heilungkiang) Province	Shaanxi	(Shensi) Province
Heilong	(Heilung) River	Shandong	(Shantung) Province
Henan	(Honan) Province	Shanghai	(Shanghai)

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Shantou	(Swatow)	Tangshan	(Tangshan)
Shanxi	(Shansi) Province	Tianjin	(Tientsin)
Shenyang	(Shenyang)	Urumqi	(Urumchi)
Shijiazhuang	(Shichiachuang)	Wuhan	(Wuhan)
Sichuan	(Szechuan) Province	Wuxi	(Wuhsi)
Suzhou	(Soochow)	Wusuli	(Wusuli) River
Taibei	(Taipei)	Xiamen	(Amoy)
Taiwan	(Taiwan) Province	Xian	(Sian)
Taiyuan	(Taiyuan)	Xining	(Sining)
		Xinjiang Uygur	(Sinkiang Uighur) Autonomous Region
		Yinchuan	(Yinchuan)
		Yunnan	(Yunnan) Province
		Zhejiang	(Chekiang) Province
		Zhengzhou	(Chengchow)
		Zhujiang	(Pearl) River

* The spellings of the Inner Mongolian Autonomous Region, the Tibet Autonomous Region and Lhasa remain unchanged.

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Sidel, Ruth. Women and Child Care in China. New York: Penguin, 1972.

Somewhat outdated, but very readable. Contains an especially thought-provoking section on early childhood education. High school students can use this as a research source.

Fiction/Personal Narrative

Aisen-Gioro Pu Yi. From Emperor to Citizen. Vol. I and II. Beijing: Foreign Languages Press, 1979.

The autobiography of the last emperor of China, now a gardener in Beijing. Fascinating section on the extravagance of life in the Forbidden City during the early years of the 20th Century. Good source of excerpts for use in the classroom.

Chen, Jo-Hsi. The Execution of Mayor Yin and Other Stories from the Great Proletarian Cultural Revolution. Bloomington, IN: Indiana University Press, 1978.

Short stories written by a woman from Taiwan who spent several years in the People's Republic in the 1960s. Suitable for units on human rights and revolution. Especially useful is the story, "Chairman Mao is a Rotten Egg," which describes the fear of a mother whose child come home repeating that dangerous phrase. Be sure to point out the political bias.

Han, Suyin. The Cripple Tree. New York: Bantam, 1972.

Han Suyin, part Chinese and part Belgian, now lives in Singapore. This is the first volume of her autobiography, which focuses on the period between 1885 and 1913. Especially interesting is her description of the traditional Chinese family into which she married. Excerpts from this book would be useful in a unit on pre-1949 China.

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Kingston, Maxine Hong. China Men. New York: Alfred Knopf, 1980.

Stories about Chinese-American men from the 19th and 20th Centuries. Excellent material for use in ethnic history, units, American history, and sociology. Highly recommended.

Kingston, Maxine Hong. Woman Warrior: Memoirs of a Girlhood Among Ghosts. New York: Vintage, 1976.

Mixes folktale, family stories, and personal experience of the author to reveal some of the joys and tensions of growing up as an Asian-American. Very sensitive, a good choice for supplementary reading in a high school course on China or on American history.

Leys, Simon. Chinese Shadows. Viking Press, 1974.

The author spent time in China during the period of transition of the late 1960s and early 1970s. His point of view contrasts with some of the glowing accounts by Western travelers in China during the period. "I feel that however considerable the achievements of the present regime, we should not forget, if we have any respect for the Chinese and their culture, what price the people have paid for these accomplishments." A good source of opposing points of view for a debate or to use in counterpoint with strongly positive travelers' accounts.

Lo, Ruth Earnshaw. In the Eye of the Typhoon. Harcourt, Brace, Jovanovich, 1980.

The autobiography of an American woman who spent forty years living and teaching in China. Focusses on the Cultural Revolution. Mrs. Lo is now living in Boulder and has spoken a number of times in the Denver area.

Milton, David and Nancy Dall Milton. The Wind Will Not Subside: Years in Revolutionary China. Pantheon, 1976.

An American family in China from 1964-1969. Reports on the Cultural Revolution from the perspective of a Beijing university.

Schell, Orville. Watch Out for Foreign Guests: China Encounters the West. Pantheon, 1980.

Chapters on specific Chinese that the author met and spoke with in the late 1970s as well as accounts of Chinese visitors to the United States. Some excellent sections which could be excerpted for use in lessons on values, change in China, and Chinese-American relations.

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Case Studies

Bennett, Gordon A. Huadong: The Story of a Chinese People's Commune. Westview Press, 1978.

A description of the structure and daily life of the commune in the LCA film, Something for Everyone. Especially good for data on commune workshops and other sideline activities. Use as resource--not suitable for student use.

Hinton, William. Fanshen: A Documentary of Revolution in a Chinese Village. Vintage, 1966.

A classic study of the changes brought about by land reform in one village in north China. Sections would serve as good primary source material.

Sidel, Ruth. Families of Fengsheng: Urban Life in China. Penguin, 1974.

Includes brief case studies of families in urban neighborhoods--suitable for use in high school classes though somewhat outdated.

Whyte, Martin King and William L. Parish. Village and Family in Contemporary China. University of Chicago Press, 1978.

Includes a wealth of data on social relationships in rural villages in South China. Based on refugee interviews.

Periodicals

Asia. The Asia Society, Inc.

Monthly. A good source of articles on the arts and culture in general. Excellent photography.

China Business Review. National Council for U.S.-China Trade.

Published bimonthly. Good source of current economic statistics and analysis.

Far Eastern Economic Review. Published weekly in Hong Kong. In many libraries.

Beijing Review. Published in China. Weekly. May be ordered through China Books and Periodicals. Good Source for the Chinese perspective on foreign affairs.

China Pictorial. Published in China. Monthly. Good resource for elementary teachers. Includes photographs, brief articles, and current information. Available through China Books and Periodicals.

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China Reconstructs. Published in China. Monthly. Articles and photos about life in China. May be used in the classroom with some background on point of view and bias. Available through China Books and Periodicals.

Women of China, China's Sports and Chinese Literature. Published in China. All available through China Books and Periodicals.

Newsletters and Organizations Involved in Teaching About China

Bay Area China Education Project (BAYCEP). Lou Henry Hoover Bldg., Room 200, Stanford University, Stanford, CA 94305. Tel.: (415-497-1114).

Part of overall Stanford project (SPICE), this is one of the best sources of materials on China. Some of them are now available through CTIR.

Center for Teaching About China. U.S.-China People's Friendship Association, 110 Maryland Avenue NE, Washington, DC 20002. Tel. 202-544-7101.

The most comprehensive catalogue of teaching materials on China. Catalogue annotations are especially helpful in selecting materials. Covers elementary through high school.

China Update. Midwest China Study Resource Center, 308 Gullison Hall, 2375 Como Avenue West, St. Paul, MN 55108.

Newsletter which helps the teacher to keep up with the latest materials and the services on outreach centers such as the Midwest Center.

East Asia Review. Published by the Project on East Asian Studies in Education (PEASE). 108 Lane Hall, Ann Arbor, MI 48109.

Published semiannually with reviews of new curriculum materials, articles, and notices of special events.

Focus on Asian Studies. Published by the Asia Society. 725 Park Ave. New York, NY 10021.

Articles and teaching materials reviews on China. Highly recommended.

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HANDOUTS

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MY IMAGES

INSTRUCTIONS

You are asked to participate in a survey to find out how you view the Chinese. Since this kind of survey might be new to you, a few examples will help you.

The example here has no relationship to the Chinese. It is merely used to show you how to answer the survey.

Suppose you were given the following statement and sets of words:

I THINK THE WORLD WE LIVE IN TODAY IS . . .

Peaceful 1 2 3 4 5 6 7 War-like

You would think for a moment about how you viewed world stability. If you think the world is extremely war-like, you would probably **CIRCLE** the 7 to indicate your view. If you think the world is very war-like, or simply warlike, you might **CIRCLE** the 5 or 6; somewhat peaceful circle the 3 or 4; very peaceful, circle the 2; extremely peaceful, circle the 1.

There is no attempt to trick you with the questions. Please answer all questions honestly and to the best of your ability. **UNDER NO CIRCUMSTANCES PUT YOUR NAME ON THE SURVEY.**

NOTE: YOUR TEACHER MAY WANT TO TABULATE THE RESULTS OF THE SURVEY AND DISCUSS CLASS RESPONSES TO THE ITEMS. IN ANY CASE, WE SUGGEST YOU KEEP YOUR COPY OF YOUR SURVEY AND PUT IT AWAY SOMEWHERE, SO THAT YOU CAN WORK WITH IT AGAIN AT THE END OF THIS UNIT.

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MY IMAGES

(Please CIRCLE the number on the word scale that best expresses your views.)

WHEN I THINK OF CHINESE PEOPLE, I THINK OF PEOPLE WHO ARE..."

KIND	1 2 3 4 5 6 7	CRUEL
HEALTHY	1 2 3 4 5 6 7	UNHEALTHY
DISHONEST	1 2 3 4 5 6 7	HONEST
HAPPY	1 2 3 4 5 6 7	SAD
QUIET	1 2 3 4 5 6 7	LOUD
HARDWORKING	1 2 3 4 5 6 7	LAZY
BRAVE	1 2 3 4 5 6 7	COWARDLY
RELIGIOUS	1 2 3 4 5 6 7	NOT RELIGIOUS
POOR	1 2 3 4 5 6 7	RICH
INTELLIGENT	1 2 3 4 5 6 7	IGNORANT
WARLIKE	1 2 3 4 5 6 7	PEACEFUL
PROGRESSIVE	1 2 3 4 5 6 7	TRADITIONAL

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FACES

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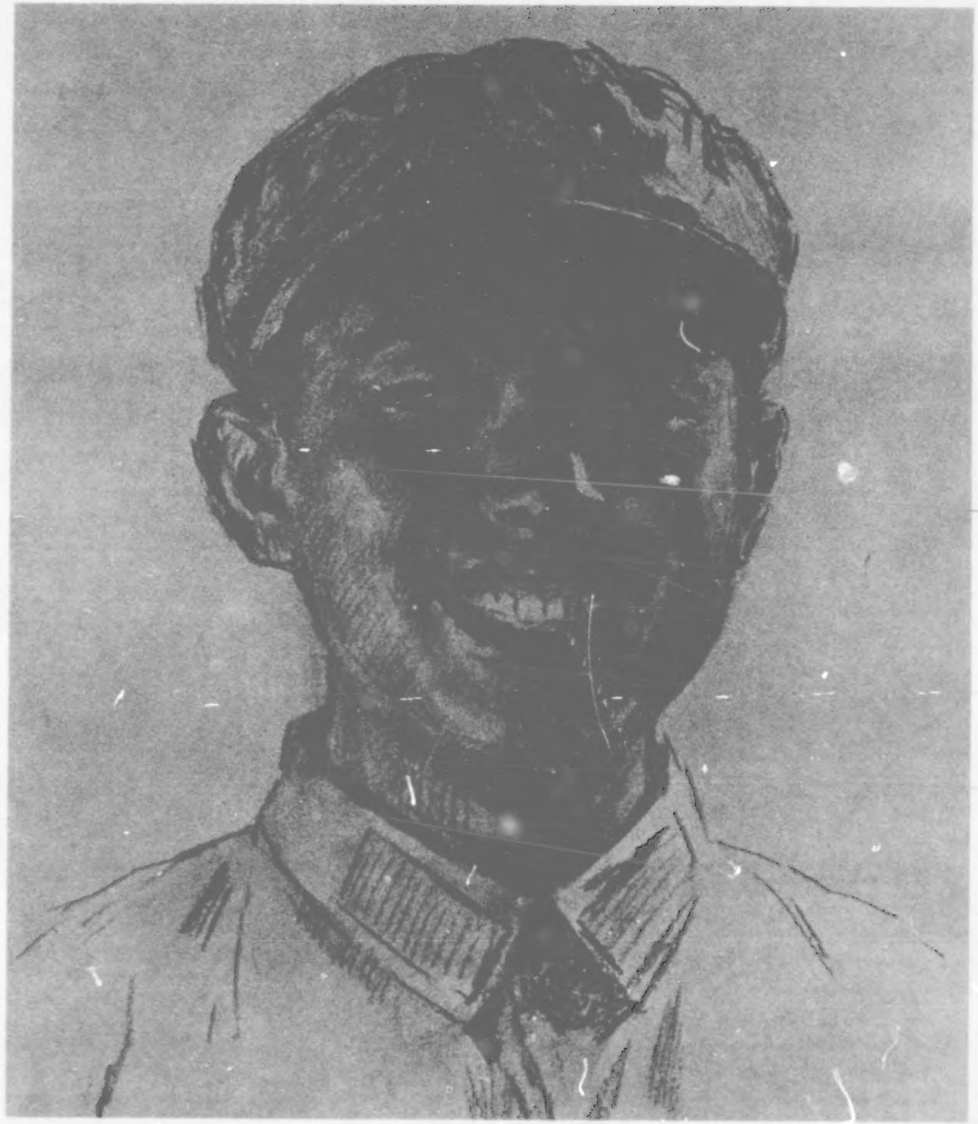

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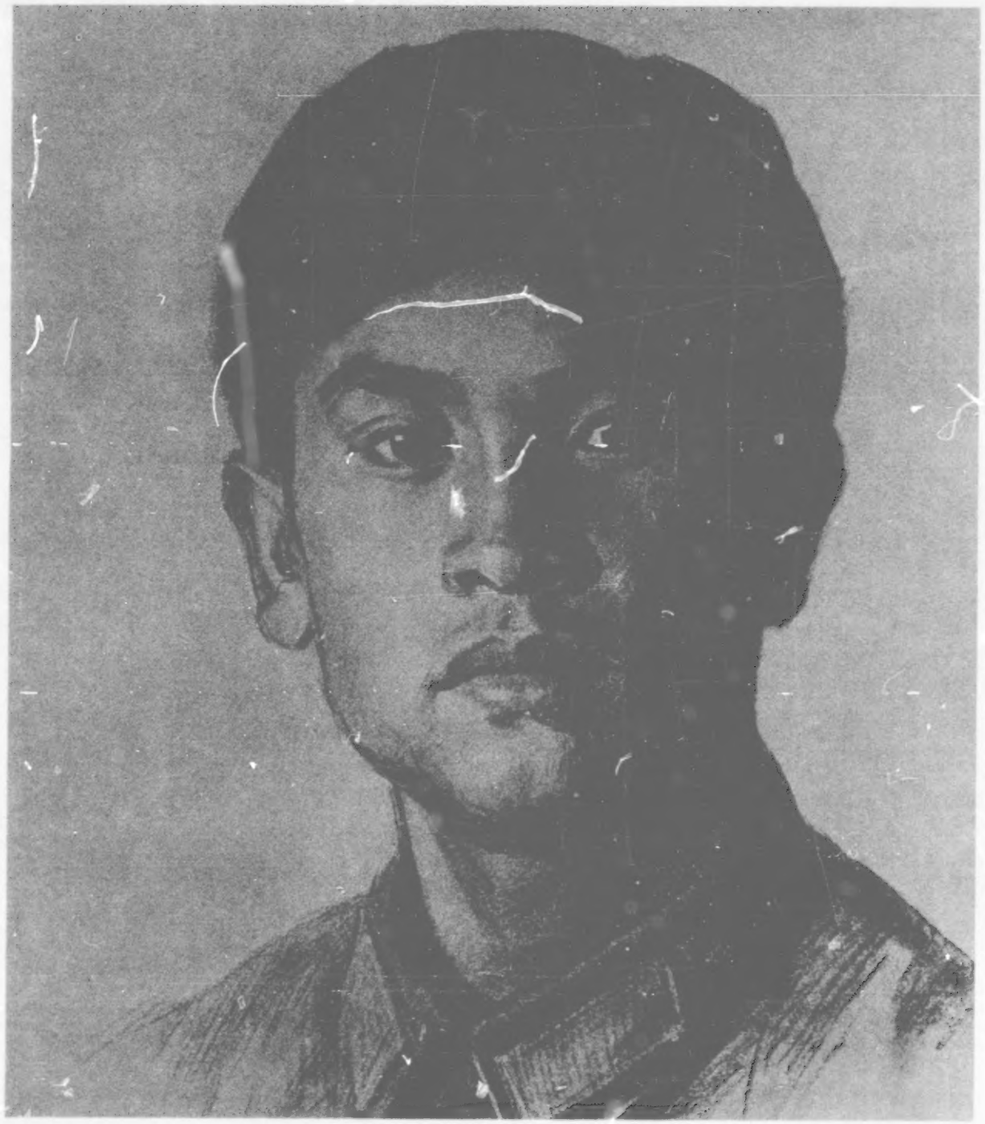

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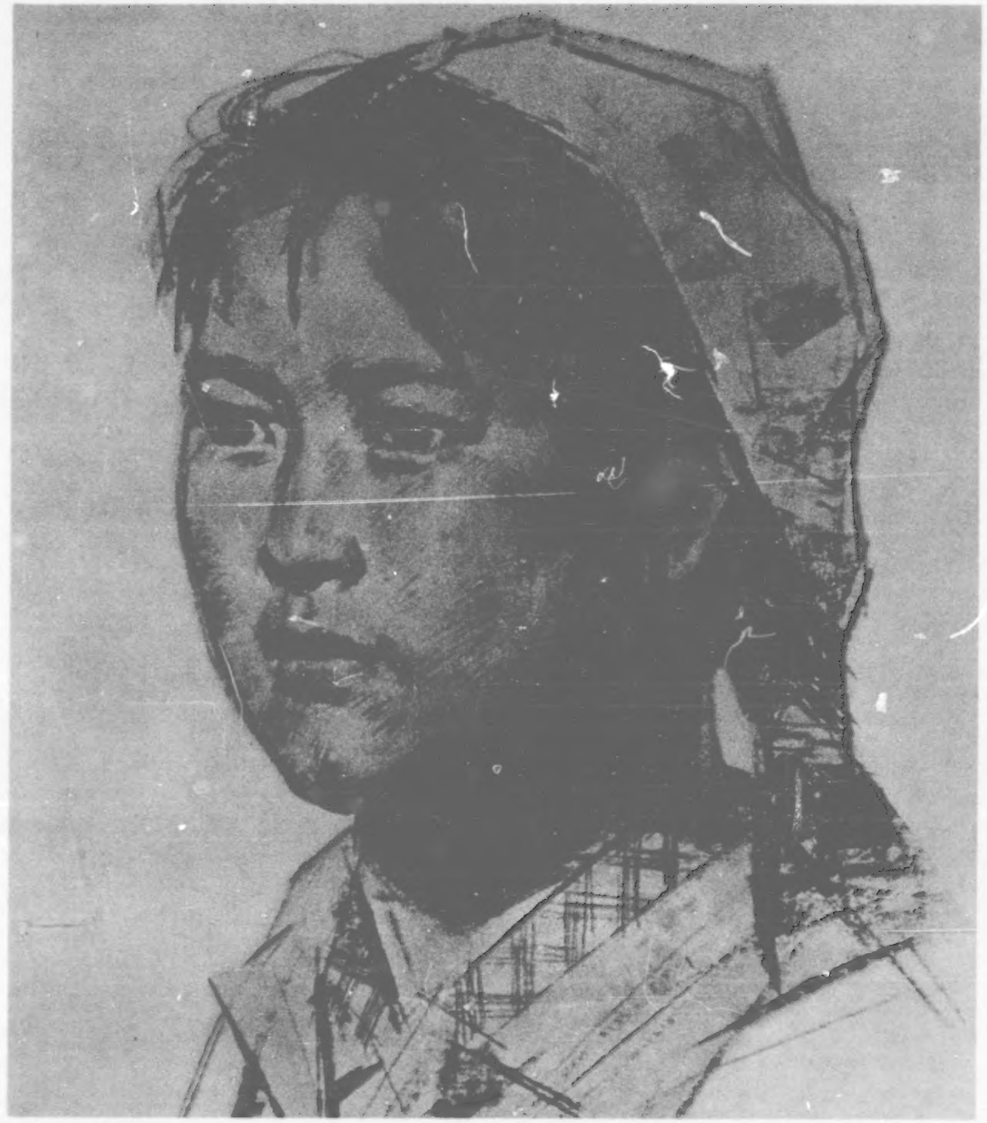

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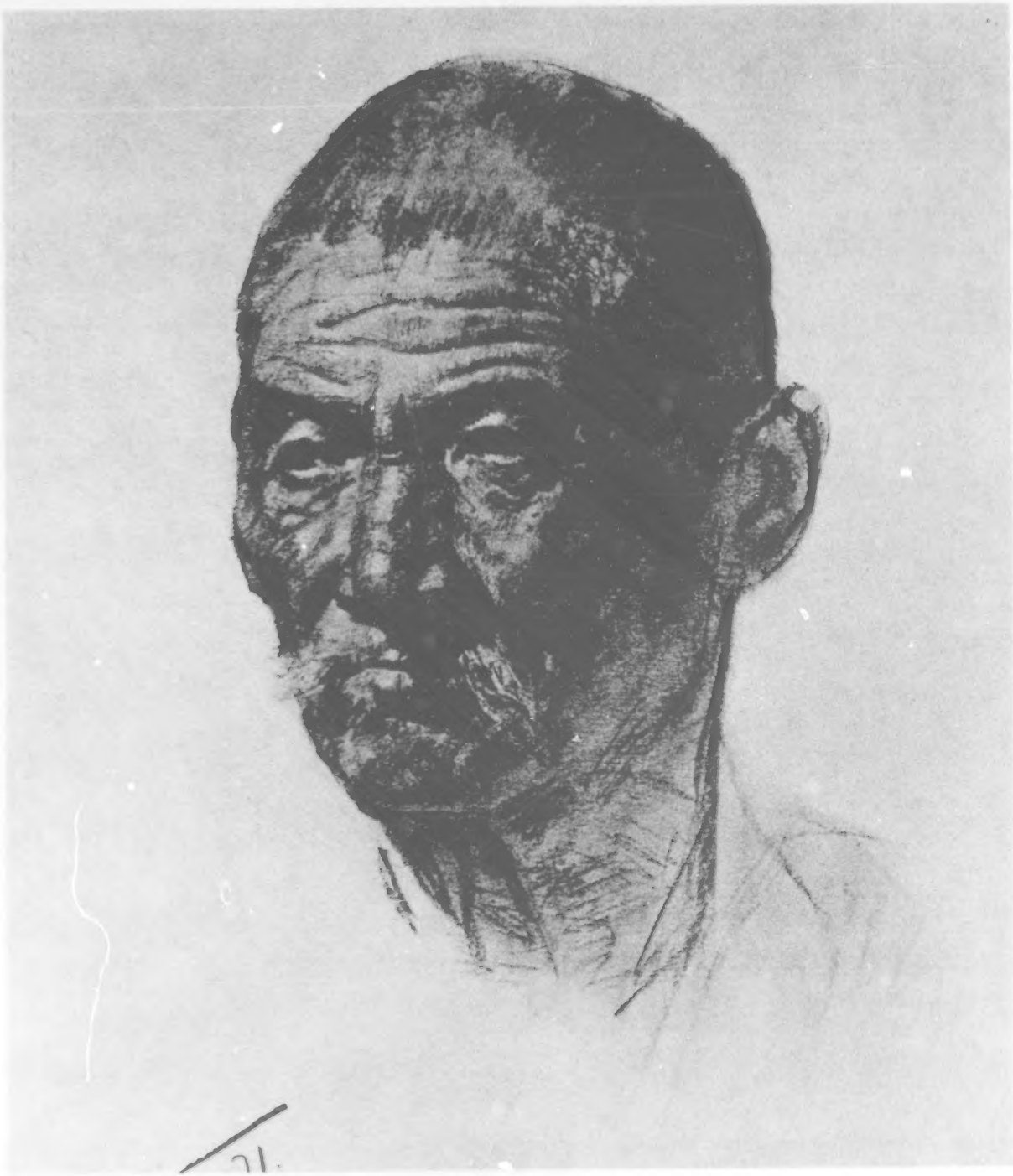

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HANDOUT #3

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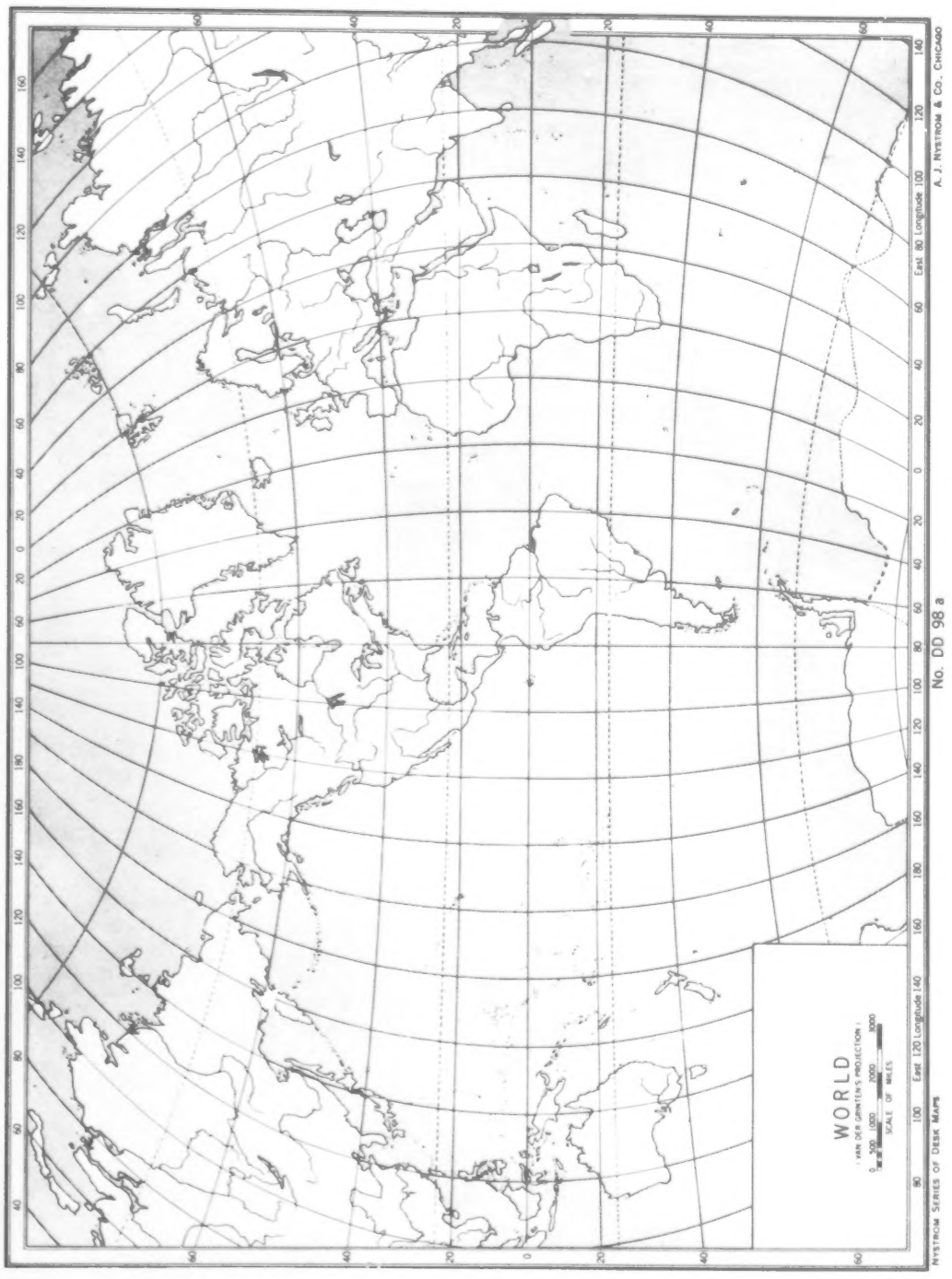
MAP of the WORLD-AMERICAN PERSPECTIVE



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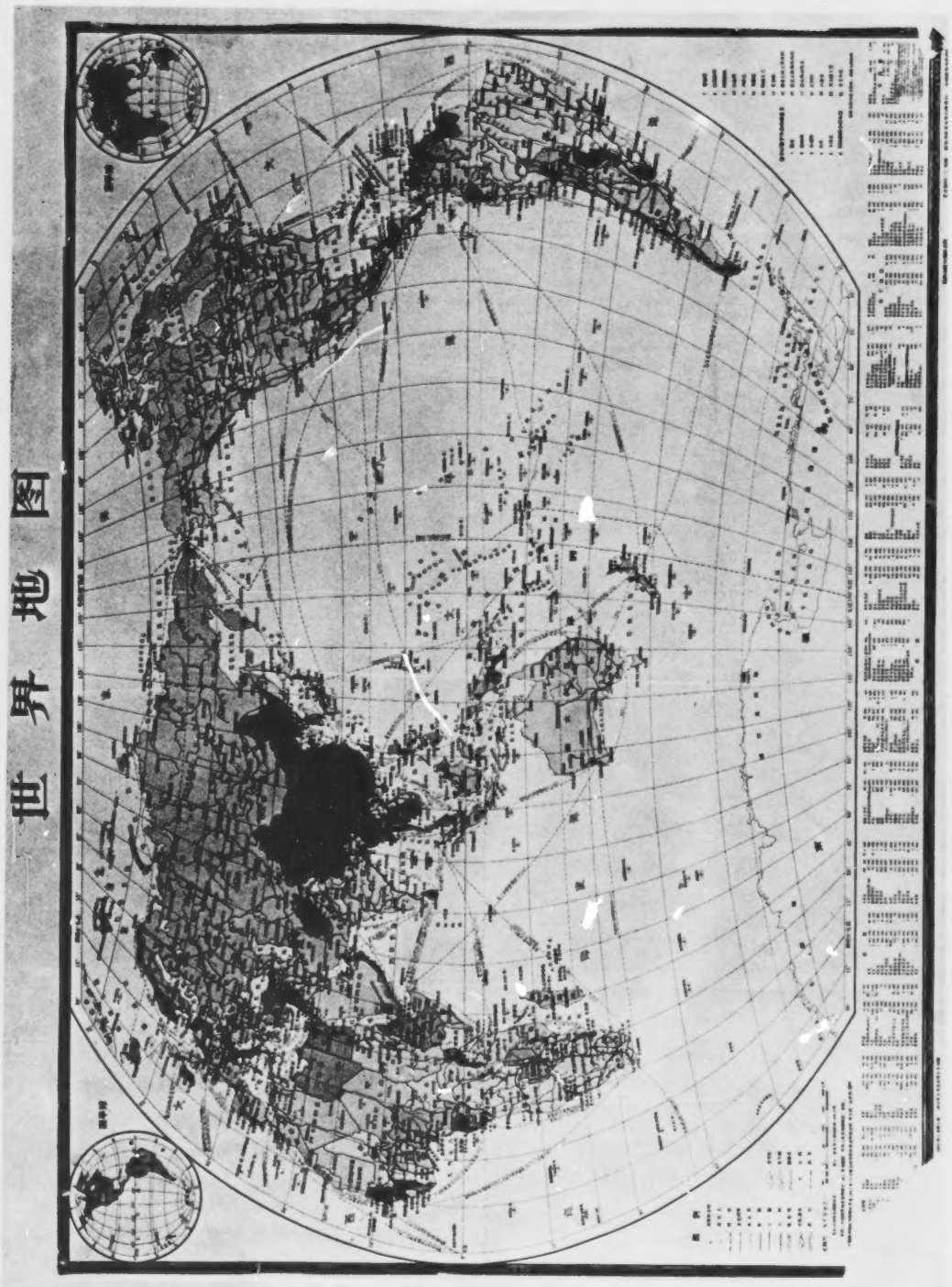
HANDOUT #4

MAP of the WORLD-CHINESE PERSPECTIVE



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HANDOUT #5

MAP of CHINA

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CHINESE PLACE NAMES

PINYIN	WADE-GILES	PHONETIC	MEANING
An	An	(ahn)	peaceful
Zhe	Che	(juh)	bore
Qing	Ching	(ching)	bluegreen
Chong	Chung	(jung)	middle
Hai	Hai	(hi)	sea
Hei	Hei	(hey)	black
He	Ho	(hoe)	river, stream
Xia	Hsia	(she-ah)	summer
Huang	Hwang	(hwahang)	yellow
Hui	Hwei	(way)	honor
Hu	Hu	(hoo)	lake
Gan	Kan	(gan)	pleasant
Jing	King	(jing)	capital
Jiang	Kiang	(jee-ong)	river, frontier
Guang	Kuang	(gwong)	wide, broad
Gui	Kwei	(gway)	honorable
Liao	Liao	(lee-ow)	distant, far
Ling	Ling	(ling)	range
Long	Lung	(loong)	dragon
Nan	Nan	(non)	south
Ning	Ning	(ning)	peace
Bei	Pei (pe)	(bay)	north
Bo	Po	(bow)	slope
Sha	Sha	(shah)	sand
Shan	Shan	(shahn)	mountain(s)
Shang	Shang	(shong)	on
Shaan	Shan	(shun)	pass
Xi	Si	(she)	west
Xin	Sin	(shin)	new
Su	Su	(sue)	respect

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Si	Sze	(ssu)	four
Tai	Tai	(tie)	terrace
Tian	Tien	(te-an)	heaven, sky
Jin	Tsin	(jin)	ferry, ford
Dong	Tung	(doong)	east
Wan	Wan	(wahn)	bay
Yun	Yun	(yoon)	clouds

USE THE TRANSLATION AND THE PHYSICAL/POLITICAL MAP TO FIND THE MEANINGS OF THE NAMES OF THE PROVINCES, CITIES, AND NATURAL RESOURCES OF CHINA. HOW MANY CAN YOU TRANSLATE?

Examples:	1. Beijing	= Northern	Capital
	2. Huanghe	= Yellow	
	3. Hainan	=	

Note to the teacher: In some cases the above translations are approximations and as such, for the purpose of this exercise, acceptable. Also, there are different methods of spelling Chinese using the English alphabet. Therefore, use the phonetic pronunciations in parentheses to pronounce the Chinese as it should sound.

Prepared by: China in Schools Program: Center for War/Peace Studies Revised: CTIR, 1982

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Handout #7

INVENTIONS

INVENTION	DATE	PLACE
1. Gunpowder		
2. Paper Money		
3. Tea		
4. Wheelbarrow		
5. Paper		
6. Magnetic Compass		
7. Civil Service Exams		
8. Silk		
9. Use of coal		
10. Movable-type printing press		
11. Seismograph		
12. Anesthesia		

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Handout #8

"A NINETEENTH CENTURY VIEW OF ANOTHER LAND"

Just as their language has the sameness of the desert, so is their appearance. They all look alike, though differing in height; some being very tall. My present idea of them is ugliness and stiffness, perhaps due to ill-fitting garments. Their eyes have a peculiar look in them; their noses are like sharp beaks. Some of them have thick tufts of hair on their faces, making them look like monkeys! Though sleepy-looking, I think they have intelligence. Their garments are tight-fitting and very uncomfortable in hot weather. They lift their feet like horses, so different from our smooth gliding over the ground. Truly a wonderful people! They do everything in a manner contrary to us.

They make use of a thin-bladed knife with rounded end and a three-pointed instrument which serves to hook their meat and thrust it into their mouths. In the beginning I wondered how they did not wound their lips and tongue with the sharp points. When I used this instrument I was careful not to hurt myself. Now I am an expert!

These remarkable people...like clothes that imprison them. Their thick coats fit tightly around their arms and bodies, narrow trousers restrict the movements of their knees, tough leather pinches their feet and hats unyielding in shape grip their heads. They have a great number of slits in their clothes leading into small bags, a most curious device for retaining objects such as coins, a cloth for the nose, a watch, papers, tobacco, pipe, matches, and many other things. I counted as many as five in my jackts, four in my undercoat, and three in my trousers. Surely if they put an object in one of them they may have to hunt among all of them to find it.

The streets are to me an endless subject of admiration and amusement. The center is intended for wheeled traffic and is oft crowded with vehicles drawn by horses or by machines like the steam horses, but using oil instead of steam. These machines propel large chariots containing four or six persons. All vehicles moved by oil machines are supplied with noisy trumpets to warn people to keep out of the way. Some sounds are like those from a horn; some make harmony so pleasing that a man may stand entranced in the roadway and be crushed, for the owners are proud of their speed.

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Handout #9

CHINESE PROVERBS AND SLOGANS

Historical Proverbs

When a king makes a mistake, all the people suffer.

To spoil a child is to kill it.

If the family lives in harmony, all affairs will prosper.

Diseases enter by the mouth, misfortunes issue from it.

Hunger is cured by food, ignorance by study. The more stupid the happier.

If you wish to succeed, consult three old people.

Rich men have short memories.

Preserve the old, but know the new.

When troubles are few, dreams are few.

Cultural Revolution Slogans

Serve the people.

Walk on two legs.

Never forget class struggle.

Enable every woman who can work to take her place on the labor front.

People's communes are good.

All the people should be soldiers.

Self-reliance and hard work.

Be concerned with the well-being of the masses, pay attention to methods of work.

Off all things in the world, people are the most precious. Under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed.

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A REVOLUTION COMES OF AGE: CHINA 1949-1983

1945	Japanese defeated in World War II, withdraw from China; Civil War between Communists and Nationalists begins again
1949	Communists declare founding of People's Republic of China; Nationalists retreat to Taiwan
1950-53	Korean War (China fought on the side of North Korea)
1953	First 5-Year Plan, based on Soviet model for economic growth
1957	Hundred Flowers Campaign (Freedom of expression allowed)
1958	"Great Leap Forward"--Second 5-Year Plan, set unreasonable goals for rapid development; formation of communes
1960	Soviet technicians withdrew; split between China and the Soviet Union came out into the open
1964	First Chinese nuclear test
1966-76	Cultural Revolution (schools closed, struggle for control between leaders supporting mass revolution and those concerned with economic progress, popularity of "little red book" and the personality cult of Mao Zedong)
1965	China increased aid to Communist North Vietnam in response to U.S. bombings
1969	Armed clashed with Soviet Union on northeast border of China
1971	People's Republic admitted to the United Nations; "Ping Pong Diplomacy" with the United States
1972	President Nixon visited the People's Republic; Shanghai Communique issued
1975	South Vietnam defeated; Unified Vietman became heavily influenced by Soviet Union
1976	Death of Mao Zedong; Arrest of Mao's wife and the "Gang of Four"
1977	Four Modernizations Policy announced
1979	Normalization of diplomatic relations with the United States; Embassies opened in each country; Premier Deng Xiaoping visited United States

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1980	Trial and conviction of the "Gang of Four"
1981	Mao Zedong's role in the Revolution reevaluated
1982	12th National Party Congress elected new leadership to top positions in the Party (Hu Yaobang, Deng Xiaoping, Zhao Ziyang); National People's Congress approved Sixth 5-Year Plan, based on the Four Modernizations Policy and emphasizing industrial growth, education, science, and public health; China sent representatives to funeral of Soviet Leader Brezhnev
1983	China broke off cultural exchanges with the United States after the defection of Chinese tennis star Hu Na

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WHAT A DIFFERENCE A DECADE MAKES
CHINA 1970s-1980s

The decade of the 1970s brought some important changes to the People's Republic of China. Most symbolic were the visit by Richard Nixon in 1972, the death of Mao Zedong in 1976, and the large number of Chinese students sent to study in other countries in the late 1970s. At the end of the decade, the "Gang of Four" who had directed the Cultural Revolution were imprisoned, and the new Chinese leadership had made a strong commitment to modernization.

The changes in government policy within ten short years have been striking. In the 1960s, Mao had emphasized self-reliance, glorified manual labor, and criticized attempts to introduce bonuses and other "capitalist" ways of improving motivation. The new leadership announced the policy of the Four Modernizations (industry, agriculture, science and technology, and national defense). To achieve these goals, China needed the support of other technologically advanced nations. In January 1979, the United States and China reopened full diplomatic relations and by 1983 the U.S. was China's third largest trading partner. China became a member of the World Bank and the IMF, both of which they had previously considered antagonistic capitalist institutions. If current targets are met, China will become an industrial country by the year 2000. These important changes in government policy have had far-reaching effects on the personal lives of the Chinese people.

The first and most important change in China during the 1970s was the new emphasis on economic production. Workers are pushing for higher wages, more consumer foods, and bonuses. Factory workers have recently earned bonuses equal to one-sixth of their monthly wages. In the countryside, where 80 percent of the people live, private plots are being emphasized again. Families may sell vegetables from their private plots in free markets, and some earn up to one-fourth of their income in this way. The family is once again the basic accounting unit in the communes, which means that a family may increase its income by raising production. In the cities, independent street merchants have reappeared, selling goods from ice cream to sunglasses and household gadgets. Small business cooperatives, for services such as restaurants, are being allowed as long as they do not use hired labor. Profit is openly discussed and is considered an important criteria for evaluating the success of a factory or commune. Advertising on TV, billboards, and in magazines has reappeared, taking the place of the political slogans of the 1960s. In general, the policy of the Four Modernizations has set material, rather than political, goals for the country and its citizens.

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A second major change is the decline in political slogans and rhetoric. In the late 1960s and early 1970s, politics seemed to permeate every part of Chinese life. It is much less obvious today. Even the political billboards at the train station on the border with Hong Kong have been replaced by ads for Double Happiness table tennis balls, shoe polish, and vodka. Although most Chinese still regard Mao as a great revolutionary hero, his statutes and pictures have begun to disappear. Thousands file reverently through his memorial hall to view his body, yet few carry the "little red book" and frequent references to his quotations are considered in poor taste. "Revolutionary art"--the heavily political ballets and operas promoted by Mao's wife during the Cultural Revolution--has almost disappeared. Posters, plays, opera, TV shows, books and movies are no longer restricted to political topics, although there are still government control's. People are flocking to see the traditional Beijing Opera, magic shows, circuses, and American films like Tess, The Black Stallion, and Guess Who's Coming to Dinner. TV "soaps" are set in feudal times rather than in factories and communes. Instead of pictures of Mao, homes are decorated with posters of flowers and landscapes.

Political study groups in factories now spend much of their time working on improving technical skills. Revolutionary committees, which managed the factories during the Cultural Revolution, have given way to more traditional management systems. In education, because of the emphasis on modernization, there has been a concern that too much time has been spent on politics and manual labor. Now no more than 15 percent of a student's time in school is to be spent on factory or farm work, and it must have a direct relationship with what the student is studying. Textbooks have lost their heavily political tone. For example, English language texts for middle school students now have lessons about daily life, families, and studying hard instead of the political slogans of the early 1970s. The emphasis in education now is on becoming "expert" as well as "red," with the assumption that the student may serve his country more effectively with better training. Religion has also been affected by the new policies. Churches and temples have reopened in many cities and are being restored after the damage of the Cultural Revolution. Worshippers in Buddhist and Daoist temples burn incense and leave offerings of food. All over the country loudspeakers, one of the symbols of political influence during the 1960s, have disappeared. In the China of the 1980s, one hears much more about production, education, technology, and profit than about politics.

A third major change which has affected the daily lives of Chinese citizens is the movement toward a government by laws rather than by personalities. One of the outstanding features of

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China in the 1960s and early 1970s was the importance of the personality of Mao Zedong. With Mao's death and some of the bitter experiences of the Cultural Revolution, the government has deemphasized the personalities of the leadership. Reforms such as a new judicial system, criminal code, and the election of local governments have been passed. Although the Chinese government is still authoritarian, it does allow some freedom of speech within limits. A new slogan introduced recently stated that "Everyone is equal before the law."

The fourth change, one which is more visible, has been the greater acceptance of foreign ideas and economic ties. The foreign influence is strongest in large cities, and it surprises the visitor accustomed to the image of a China in blue suits and uniform haircuts. Sunglasses, TV news featuring fashionable young newswomen, frisbees, high-heeled shoes, Sesame Street, Kodak, Coca Cola, Avon cosmetics, Beethoven and Time Magazine are all part of the Chinese scene now. Cassette tape recorders and TV sets have increased rapidly in the past few years. An estimated 30 percent of families in cities now have TV sets. Interest in travel and study in the United States is high, with strong competition for student visas. Ten thousand Chinese students, including the son of the leader Dong Ziaoping, are studying in the United States. China plans to participate in the 1984 Olympics.

Some foreigners looking at the sudden popularity of foreign consumer goods in China, fear a "loss of innocence" from the spartan lifestyle of the revolutionary society. Will TV and western ideas corrupt China? This issue concerns China's leadership as well. However, along with the interest in disco and T-shirts, has come the revival of classical music conservatories, easier access to foreign news such as the Voice of America, and a significant improvement in the teaching of foreign languages. Chinese medicine and science have benefitted from exchanges with foreign countries. Foreign trade, especially by providing China with technology to achieve the Four Modernizations, is an important part of the government's plans for the 1980s. Procedures have been set up to accommodate foreign businessmen and to encourage joint ventures with foreign companies. For example, a Pepsi-cola bottling plant. The Chinese still express the idea the "foreign things must serve China," but they are becoming much less restrictive about which foreign things are allowed into the country.

(Concluding paragraph: to be completed by each student.)

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Handout #12

WORKSHEET

The reading outlined four basic changes in China during the 1970s. Check the statements below that you believe would be consistent with those changes. Be ready to give specific reasons to support your decisions.

___ 1. IBM sells computers to the Chinese government.

___ 2. High school students spend three months of a ten-month school year working on a farm or in a factory.

___ 3. A woman gets a permanent.

___ 4. People are prevented from practicing their religion.

___ 5. High school classes are offered to introduce the courts and legal system to citizens.

___ 6. New technical schools are founded.

___ 7. There is an ad for Kodak film in a small town.

___ 8. The manager of a factory is replaced because he was too interested in profit.

___ 9. A family opens a small noodle restaurant.

___10. Students and soldier groups wave copies of the red book containing quotations from Mao Zedong.

BONUS

___ Make a list of three other specific changes not listed in the reading that would be consistent with the general patterns of change in China.

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WHO'S IN CHARGE?

In the 1960s and early 1970s most Americans could name the leader of China, Mao Zedong. Few could do the same today, partly because the new leadership in China is making an effort to deemphasize their own personalities while promoting a new set of ideas and policies. Read the biographical sketches of China's leaders below and try to decide what these new ideas might be.

DENG XIAOPING - Chairman of the Military Commission of the Central Committee of the Communist Party
Chairman of the Central Advisory Commission of the Communist Party

Born in Sichuan Province in 1904, Deng studied in France, where he joined th Chinese Communist Party. He was one of the leaders of the Red Army during the civil war between the Communists and Nationalists and he fought against the Japanese invasion of China in World War II. In 1948, Deng commanded the Communist Army groups that wiped out more than 600,000 Nationalists in a famous battle. After the founding of the People's Republic in 1949, he rose rapidly into important positions within the Communist Party. During the Cultural Revolution of the 1960s, however, he was attacked as a "revisionist" (one who wants to revise or undo the revolution) and he was dismissed from office. He had to go into retirement in disgrace and had little power or influence for a number of years. The radicals, including Mao's wife and the rest of the "Gang of Four," had made him a target of criticism because of his moderate ideas. In 1977, after the death of Mao and the arrest of the "Gang of Four," Deng was returned to positions of power. In 1979, he made a symbolic visit to the United States, the first Chinese leader to do so since the 1949 revolution. Deng's push for a reassessment of the role of Mao in Chinese history, his concern with practical strategies for modernization, and his desire to strengthen ties with the U.S. have had a strong influence on the recent domestic and foreign policies of the People's Republic.

HU YAOBANG - General Secretary of the Central Committee of the Communist Party

A longtime ally of Deng Xiaoping, Hu was born in 1915 in Mao's home province of Hunan. His early work in the Communist Party was with the Youth League and in the Red Army. During the first years of the People's Republic, Hu worked with Deng in Sichuan

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Province. Another victim of the Cultural Revolution, Hu was not restored to office until 1975. Since then he has worked in the Party organization department, the office responsible for rehabilitating purged Party officials. Later he became Party Secretary and served briefly as Chairman of the Communist Party, before the post was abolished in September 1982. At that time he assumed his current positions, that of General Secretariat of the Central Committee of the Communist Party. His role is that of top administrator or executive secretary of the party in charge of day-to-day affairs.

ZHAO ZIYANG - Premier of the State Council

A native of South China, Zhao was born in 1919. During the early years of the People's Republic, he received recognition as an efficient administrator in Guanydong and Guanxi Provinces. Also purged during the Cultural Revolution, Zhao was rehabilitated in 1971. In 1975 he was sent to Sichuan Province, an area which had been severely affected by the Cultural Revolution. Many had been killed or injured, the economy was in shambles, and there was much distrust and pessimism. Zhao turned Sichuan into a model province through his liberal economic policies (encouraging profit, local decision making, expanded use of private plots). He came to Beijing in 1980, where he is said to have strong influence on government economic policy. In September 1980 he became premier of the State Council, considered the highest position in the government (though still below the Party leadership). In recent changes, Zhao was made a member of the Standing Committee, the six-man group that includes the leaders of the Communist Party.

QUESTIONS

1. How old are each of these men?

   Deng _____ Hu _____ Zhao _____

   What effect would their ages have on the role they play in China's government?

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2. What experiences have these men had that would strongly influence their political ideas today?

Leader	Experience	Influence on Ideas

3. What do the biographies tell you about the way in which Chinese leaders are chosen?

4. Based on their experiences, what policies would you say that this group would advocate for China in the 1980s?

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5. If you were asked to answer the question, "Who's in charge in China today?" how would you describe this group in twenty-five words of lexx? (Include important characteristics and policies.)

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Handout #14

CARTOON

"You were disgraced as a right-deviationist wind, rehabilitated, re-disgraced, re-rehabilitated, and through it all you were always the same old you."

New Yorker, July 27, 1981

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THE GOLD MOUNTAIN

Introduction. This book is classified as fiction, although it is based on the experiences of the men in the author's family who came from South China in the early years of the 20th Century to work in the United States. Many of the Chinese men, because of U.S. restrictions, came alone to work, earn money, and return home to China. This excerpt tells of some of the stories they told about the United States, the "Gold Mountain."

The Gold Mountain Sojourners (those who had been to America and returned to their families) were talking about . . . events less than a century old. Heroes were sitting right there in the room and telling what creatures they met on the road, what customs the non-Chinese follow, and what topsy-turvy land formations and weather determine the crops on the other side of the world, which they had seen with their own eyes. Nuggets cobbled the streets of California, the loose stones to be had for the stooping over and picking them up.

Four Sojourners whom somebody had actually met in Hong Kong had returned from the Gold Mountain in 1850 with three thousand or four thousand American gold dollars each. These four men verified that gold rocks knobbed the rivers; the very dirt was a twinkle with gold dust. In their hunger the men forgot that the gold streets had not been there when they'd gone to look for themselves.

One night of a full moon, Baba, (the village schoolmaster) neglected to grade papers and joined the talking men and listening women. His older brother, Dai Bek, who had already traveled to Cuba and back, told how fish the size of a long squash fell with the rain. "In Cuba the sky rains fish--live, edible fish. Fish this big fell on the roofs and sidewalks. Their tails and fins were flipping. Thick grey fish, little orange and yellow ones, all different species of fish. I caught a rainbow fish in my frying pan. We had to shovel them off the roofs before the sun rotted them."

"Isn't Havana a seaport?," Baba asked. "Isn't Cuba an island? Couldn't it have happened that a tornado sucked the seas up into the air, and water fell back down like rain on the land, fish and seaweed and all?"

From China Men by Maxine Hong Kingston. © 1975,1976 by Maxine Hong Kingston. Reprinted by permission of Alfred A. Knopf, Inc.

"No, we were inland and it wasn't salt water but fresh water sprinkling in the raindrops. In fact, there were freshwater trout that fell, and it wasn't storming. I saw fish fall. It rains fish in Cuba." Everyone believed Dai Bek, since he was older than Baba.

Most of the men had already been to the Gold Mountain and did not ask as at the beginning of the going-out-on-road, "Does it rain, then, on the other side of the world?"

"I saw plains covered with cattle from horizon to horizon," said Grandfather. "The cowboys herd thousands of head of cattle, not one cowboy leading one cow on a rope like here."

"Oh the Gold Mountain, a man eats enough meat at one meal to feed a family for a month," said Great Grandfather. "Yes, slabs of meat." The hungrier the family got, the bigger the stories, the more real the meat and gold.

Grandfather also said, "The Gold Mountain is lonely. You could get sick and almost die and nobody comes to visit. When you're well, you climb out of your basement again, and nobody has missed you." . . . .

Great Grandfather said, "In Hawaii the papayas are so big, the children scoop out the seeds and carve faces and light candles inside the shell. The candles grow on trees. You can make black ink from the nuts of that same tree."

"Don't sign contracts," he said, "go as free working men. Not coolies." He undid his shirt and showed a white scar that was almost lost in his wrinkles. "We're men, not boy apprentices."

"America--a peaceful country, a free country." America. The Gold Mountain. The Beautiful Nation.

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QUESTIONS FOR DISCUSSION

1. Why is America referred to as the Gold Mountain by the Chinese?

2. The name for America (Mei Guo) in Chinese means "Beautiful Nation." In what ways was this an accurate image for the Chinese men who went to work there?

   What did they appreciate most about the United States?

   What does this say about their own society at that time?

3. How did the reality of life in the United States match up to this image for those Chinese men who came to work here? What unexpected problems did they face?

   What does this show about the values of Chinese culture?

4. Compare the image of the Gold Mountain held by the Chinese to the image of the United States in Europe and other cultures at the beginning of the 20th Century.

   What are the similarities and differences?

   In what areas of the world does the U.S. have this type of image today? Why?

ACTIVITIES

1. Draw cartoons or an illustrated map of the "Gold Mountain" to show the perceptions of the Chinese men in this story.

2. Find photographs illustrating the experiences that Chinese men such as those in the story had during their time in the United States. Compare the photographs to the men's tales of what they saw and experienced.

3. Locate primary sources with other perspectives on the Chinese-American experience during the late 1800s and early 1900s.

4. Find American cartoons about the Chinese during this period. What other issues in American society are involved in the attitudes toward the Chinese immigrants?

5. Write a fictional account of the stories told by a Chinese student in 1984 returning after two years study in the United States.

   What "tall tales" would he/she tell?

   What images of the "Beautiful Nation" would he/she select?

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SCHOOL AMONG GHOSTS

Introduction: This story is based on the experiences of the author growing up in California as a second generation Chinese-American. Her childhood in the 1940s was marked by conflict between her Chinese cultural values and traditions and the values of the Chinese referred to whites as "ghosts," reflecting the Chinese identification of the color white with death and mourning.

During the first silent year I spoke to no one at school, did not ask before going to the lavatory, and flunked kindergarten. My sister also said nothing for three years, silent on the playground and silent at lunch. There were other quiet Chinese girls not of our family, but most of them got over it sooner than we did. I enjoyed the silence. At first it did not occur to me that I was supposed to talk or to pass kindergarten. I talked at home and to one or two of the Chinese kids in class. I made motions and even made some jokes. I drank out of a toy saucer when the water spilled out of the cup, and everybody laughed, pointing at me, so I did it some more. I didn't know that Americans don't drink out of saucers.

I liked the Negro students (Black Ghosts) best because they laughed the loudest and talked to me as if I were a daring talker too. One of the Negro girls had her mother coil braids over her ears Shanghai-style like mine; we were Shanghai twins except that she was covered with black like my paintings. (The author had spent several years covering all the pictures she drew in school with black paint, a symbol of her silence.) Two Negro kids enrolled in Chinese school, and the teacher gave them Chinese names. Some Negro kids walked me to school and home, protecting me from the Japanese kids, who hit me and chased me and stuck gum in my ears. The Japanese kids were noisy and tough. They appeared one day in kindergarten, released from concentration camp, which was a tic-tac-toe mark, like barbed wire, on the map.

It was when I found out I had to talk that school became a misery, that the silence became a misery. I did not speak and

From The Woman Warrior: Memoirs of Girlhood Among Ghost by Maxine Hong Kingston. © 1980 by Maxine Hong Kingston. Reprinted by permission of Alfred A. Knopf, Inc.

felt bad each time that I did not speak. I read aloud in first grade, though, and heard the barest whisper with little squeaks come out of my throat. "Louder," said the teacher, who scared the voice away again. The other Chinese girls did not talk either, so I knew the silence had to do with being a Chinese girl.

Reading out loud was easier than speaking because we did not have to make up what to say, but I stopped often, and the teacher would think I'd gone quiet again. I could not understand "I." The Chinese "I," has seven strokes, intricacies. How could the American "I," assuredly wearing a hat like the Chinese, have only three strokes, the middle so straight? Was it out of politeness that this writer left off strokes the way a Chinese has to write her own name small and crooked? No, it was not politeness; "I" is a capital and "you" is lower case. I stared at the middle line and waited so long for its black center to resolve into tight strokes and dots that I forgot to pronounce it. The other troublesome word was "here," no strong consonant to hang on to, and so flat, when "here" is two mountainous ideographs. The teacher, who had already told my every day how to read "I" and "here," put me in the low corner under the stairs again, where the noisy boys usually sat.

When my second grade class did a play, the whole class went to the auditorium except the Chinese girls. The teacher, lovely and Hawaiian, should have understood about us, but instead left us behind in the classroom. Our voices were too soft or non-existent, and our parents never signed the permission slips anyway. They never signed anything unnecessary. We opened the door a crack and peeked out, but closed it again quickly. One of us (not me) won every spelling bee, though.

I remember telling the Hawaiian teacher, "We Chinese can't sing 'land where our fathers died'." She argued with me about politics, while I meant because of curses. But how can I have that memory when I couldn't talk? My mother says that we, like the ghosts, have no memories.

After American school, we picked up our cigar boxes, in which we had arranged books, brushes, and an inkbox neatly, and went to Chinese school, from 5:00 to 7:30 P.M. There we chanted together, voices rising and falling, loud and soft, some boys shouting, everyone reading together, reciting together and not alone with one voice. When we had a memorization test, the teacher let each one of us come to his desk and say the lesson to him privately, while the rest of the class practiced copying or tracing. . .

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QUESTIONS

1. List examples of misperceptions, both those of the little girl and the people around her.

2. What cultural values probably contributed to the author's silence?

3. Have you ever been in a similar situation where your values or customs were different from those around you? How did you react?

4. What language differences increased the difficulties of learning to read?

5. What could the school have done to help the Chinese children overcome their feeling of isolation?

6. How did the Chinese school reflect cultural values?

7. What difficulties would an American student have in adjusting to the Chinese school?

8. What students in American schools today have similar problems to those faced by Maxine Hong Kingston?

9. In your opinion, whose responsibility was it to adapt - the child or the school? Why?

ACTIVITIES

1. Look up the Chinese characters for "I" and "here." Write them on a poster with their English translations.

2. Invite a student of a different cultural background (such as Southeast Asian or Hispanic) to speak to your class about cultural differences that have affected his/her adjustment to American schools and culture.

3. Make a list of suggestions for teachers and students to follow in helping a student from another cultural adjust to your school. If possible, put some of these suggestions into practice.

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THE VISIT OF THE AMERICAN BIG MAN

Introduction: Ruth Earnshaw Lo was one of a small number of Americans to remain in China during the period from 1949 to the 1970s when Chinese-American relations were very limited. She was married to a Chinese professor, and throughout most of her forty years in China she taught English in Chinese universities. Her book tells about her experiences as an American in China, particularly during the Cultural Revolution. After years of isolation from American news or personal contacts, President Nixon's visit to China in 1972 was an important milestone for her as well as for the Chinese people. Her son had built a TV which, though the picture was green, was one of the first in their area. Ruth Lo describes her reactions and those of her Chinese students as the "American Big Man" landed in China opening up a new era in Chinese-American relations.

No one in the West has ever been able to explain how it is that news, especially secret news, circulates so fast in China, and at the same time how secrets can be known by everyone but mentioned by none. The very nursery school babies who passed my door on their morning walk, each holding the shirt-tail of the baby in front, knew that the American Big Man was visiting Chairman Mao and that somehow that meant they should wave to me.

The night the news pictures were first shown, worker-peasant-soldier students, the first class to be enrolled since the Cultural Revolution, crowded into our room, all eager to see. First, the usual identifying shots of Peking, the airport, the representatives assembled to greet the foreign visitor, the guard of honor drawn up with dramatic precision. Then the big silver bird circling down, the opening door, and the tall American on the steps. I had scarcely ever seen even a smudgy news photo of Nixon, and my first glimpse of his political face left me unmoved, but when I heard the Chinese band play the ceremonially required national anthem, the blurring of the picture could not be blamed on the TV. My tears at the incredible sight of the American flag against the skies of China, even though green, again, nearly obscured the most thrilling sight of all. Premier Chou Enlai, a cordial smile on his well-loved face, stepped forward and took the offered hand of the American visitor, and by that act of magnanimous forgiveness of insult and affront, began a new era in the history of China and the United States. . . .

Excerpt form The Eye of the Typhoon, Ruth Earnshaw Lo. Harcourt, Brad, Jovanovick 1980, pp 170-171.

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QUESTIONS

1. What are the indications in this reading that Ruth Lo and other Americans in China had had little contact with the United States for a number of years?

2. What evidence is there that Nixon's visit was a "media event" in China?

3. From the perspective of the Chinese, which side gained more "face" from Nixon's visit? Clue: what was the tradition in the Chinese empire concerning visits of leaders from other countries?

4. How did Nixon's visit affect the average Chinese citizen?

5. How did the visit change Ruth Lo's status in the eyes of the Chinese around her?

6. The Chinese make a distinction between the U.S. government and the U.S. people. How did this affect their treatment of individual Americans?

   Do we have the same attitude about individuals from a country whose government we oppose?

ACTIVITIES

1. Locate articles in American news magazines about the Nixon trip in 1972. How do these accounts differ from Ruth Los's?

   What were some of the most important events in his visit? How did the American public react?

2. Read the rest of Ruth Lo's book and discuss her perspective of China before and during the Cultural Revolution.

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LET FOREIGN THINGS SERVE CHINA

Introduction: Orville Schell has visited China a number of times since the early 1970s, worked for a time in a Chinese factory, and traveled as a journalist with Deng Ziaoping, the Chinese leader, on his visit to the United States in 1979. In the first excerpt, Schell describes Deng's visit to the Ford plant in Georgia. The second records an incident with two young men in Shanghai. The issue of Western influence on China is raised by both readings.

I. Deng in Georgia

The Ford Assembly Plant in Hapville, Georgia, is a massive, graceless configuration of low-lying buildings that sprawls like a military base across one hundred and nineteen acres of suburban Atlanta. . . .

Deng walks right up to the assembly line and watches with silent curiosity as hanging engine blocks move slowly forward on a ski-lift-like overhead track to converge with the car chassis. Plant manager H.R. George in his business suit stands next to Deng in his Sun Yat-sen tunic, endeavoring to explain the complexities of this industrial process over the din of machines.

As I watch Deng standing here, dwarfed by the vast technological splendor of the Ford plant, my mind floods with images of China: roads blocked by slow-moving oxen and donkey carts; fields laboriously plowed by bullocks and water buffalo; city street filled with bicycles as the Chinese "masses" go to work; and the large Shanghai factory in which I worked in 1975, where the workers still moved the electrical generators they built from bench to bench without the benefits of assembly-line automation.

Compared to the impersonal efficiency of the Hapville Assembly Plant, the Shanghai Electrical Machinery Factory seems almost quaint. In the hugeness of this American industrial complex, one into which whole trains can be driven, Deng appears all too mortal, while China's plans to "catch up" with the West by the year 2000 seem incredible, and probably impossible.

It is strange to confront such thoughts at a moment when the Chinese seem to be rushing hellbent backwards into that nineteenth-century era of "borrowing", when they first bought

Excerpts from Watch Out for Foreign Guests: China Encounter, Pantheon 1980 I 86-88, II 74-76

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whole arsenals and naval fleets abroad and tried to reassemble them in China, with disastrous consequences. Deng however, does not give any evidence of being intimidated by such considerations: He watches with absorption and equanimity as the 1980 LTDs are assembled before him for American consumers.

When Deng's lieutenants speak of their formula for developing their country, "The Four Modernizations"--industry, agriculture, science and technology, and national defense--it all sounds so simple: a neat, surgical procedure whereby the best features of the industrialized West will be introduced into China like an organ transplant. But is anyone calculating the likelihood of tissue rejection? The possibility that the spirit which comes with Western technology may wreak unintended havoc on Chinese society?

II. Shanghai

(One evening Schell encounters two young men on mopeds in a square in Shanghai.) The first youth to reach my lamppost wears wrap-around sunglasses, despite the darkness. It is not until he has passed me that he takes a quick glance in my direction, smiles, and waves. Then, before he reaches the next lamppost, his rear brake light blinks on. He stops and circles back. As he pulls up in front of me, he looks around to see if the coast is clear, then comes to a stop.

"Hey, foreign friend!" he says, hailing me with a broad, friendly smile. "Would you like to have a ride?" He gestures toward the purring moped.

"Sure."

He dismounts. I get on. After a moment of instruction, I twist the throttle back on this toy-sized Chinese chopper and aim myself toward Chairman Mao's portrait across the square. . . .

"Not bad, not bad," my congenial host says as I glide back toward the lamppost where he has been waiting. I dismount. He receives his bike back with obvious affection.

The name of my new-found friend is Shen Yongzhang. He is a tall, good-looking youth in his early twenties. He sports a neatly trimmed Clark Gable moustache, a tight-fitting cashmere shirt, which is unbuttoned halfway down his chest, and skin-tight baby-blue bell-bottom trousers.

"Are you a student?" he asks.

"No. I'm a writer."

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"Where are you from?" He kills the engine of his moped.

"The United States."

"Oh. Wonderful! Where do you think my trousers come from?"

He smiles proudly as I lean down to examine his bell-bottoms.

"Look. Look here," he adds before I can respond. He fumbles at one of his back patch-pockets until he locates a small label sewn into the seam. It appears to say LEVIS.

"Do you see that? Now tell me. Where do you think these pants come from?"

"Well, it looks like they must come from the U.S.," I reply obligingly.

"No! No! Wrong!" He surprises me with the vehemence of his denial. Then shifting his weight from one hip to the other over his bike, he says triumphantly, "I made them myself, including the label. I made a pattern of some pants that an overseas Chinese friend had, cut out the cloth, and sewed them up myself."

"He gets off his bike. Kicks down the stand. Does a complete turn-around with elbows slightly raised as if he were fashion modeling a new line of sports clothes.

"Not bad, huh?" He is grinning from ear to ear.

Examining Shen Yongzhang's pants more carefully, I can see that although convincing from a distance, they are indeed homemade. Not only is the machine stitching wavy, but in one place the inseam is coming unsewn. Nor is the LEVIS label an original but a replication done with a ballpoint pen on white cotton tape. . .

Of course, Shen does not know the West firsthand. His imitations are constructed on the basis of limited information. He is like a man enclosed in an isolated room trying to sketch the full dimensions of the outside world according to what he can see through the keyhole.

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QUESTIONS

I

1. Why is the visit of the Chinese leader to a Ford assembly plant ironic?

2. Describe Deng's reaction to what he saw at the plant. What do you think he was thinking?

3. What danger does Schell see in China's desire to import Western technology?

4. Is Schell's account of the visit ethnocentric? Why or why not?

II

1. What kind of Western influence do the sunglasses, mustache, and jeans represent?

2. How is this influence different from Deng's interest in the technology he saw at the Ford plant?

3. Who do you think has a more accurate perception of American culture--Deng Ziaoping or Shen Yonzhang? What are their sources of information?

4. Which man's fascination with Western technology is most dangerous for China? Why?

5. What examples can you give of American with things that are foreign, such as French wine and Chinese porcelain?

   During what periods of American history have we been most fascinated by foreign ideas and products?

ACTIVITIES

1. Compare China's reaction to the West today to that of another country you have studied such as Japan.

2. Research the main ideas of the economic theory of dependency. Does it apply to China's evolving relationship with the West?

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Handout #19

A MINUTE IS WORTH AN OUNCE OF GOLD

1. I never liked vinegar.
2. Like a mad fly chasing a tree.
3. Ants on a hot pot.
4. Sitting on a chair on needles.
5. A strong horse can be tested by a journey of 1,000 miles.
6. One cannot get hold of baby tigers without going into the tiger's den.
7. Putting a mark on a boat.
8. You're wise after the matter is over.
9. Gold is not afraid of fire.
10. Borrowing the East wind.
11. Zhen Ren buying a new pair of shoes.
12. He always goes to the bathroom as soon as the work starts.
13. He is like a rat running in a street being chased after by everyone.
14. Catching fish out of muddy water.
15. The daughter-in-law who prepares the meal without rice.
16. The fighting between the fish and the crab benefits the fisherman.
17. A minute is worth an ounce of gold, but gold can't buy the minute.
18. Mend the hole when it is small.
19. Miles of dikes can be destroyed by tiny ants.
20. Taking others cabbage and onions is the beginning of the crime.
21. Effective weeding is to weed the weed's root.
22. It's like the tail of the fox.
23. The moon is brighter over there.

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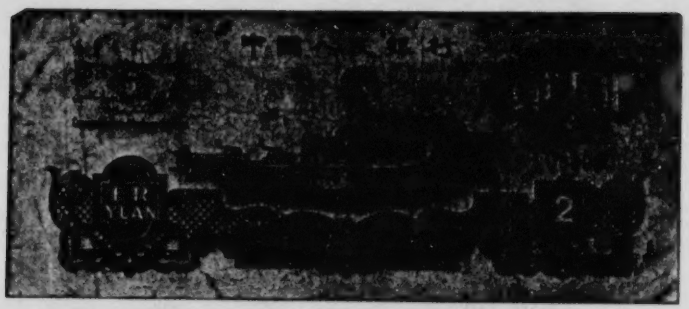
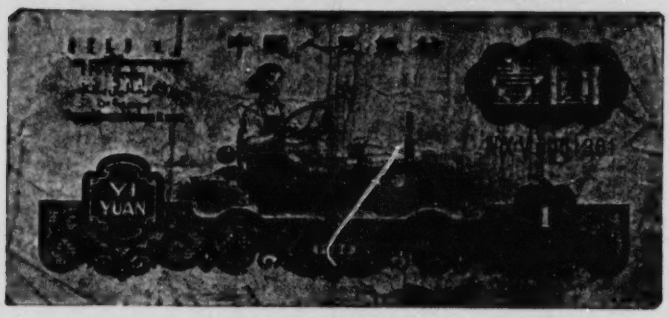
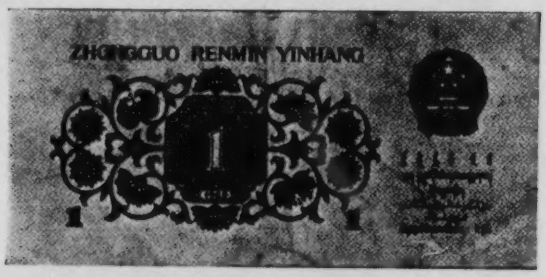
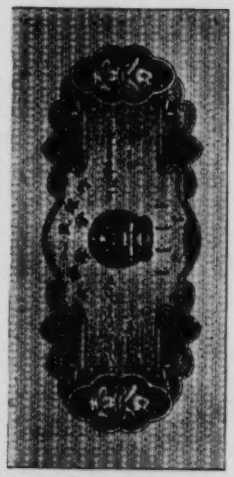
Handout #20
Page 1 of 2

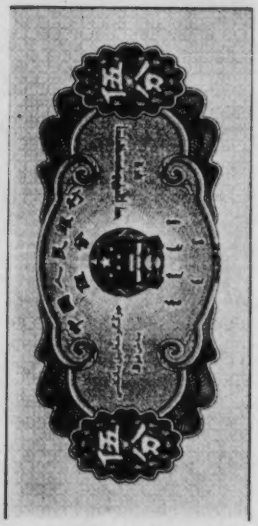
MONEY TALKS











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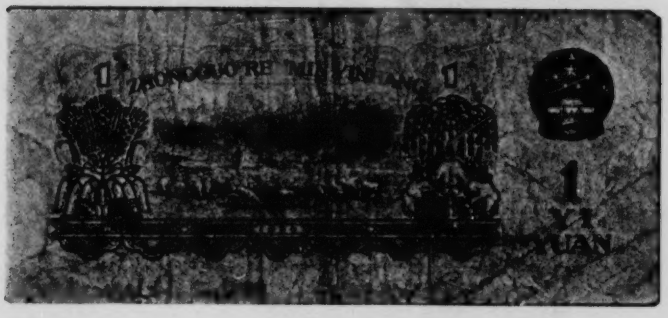

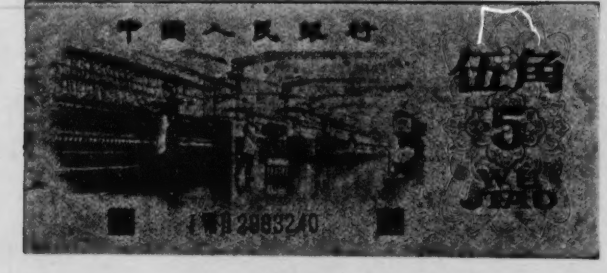

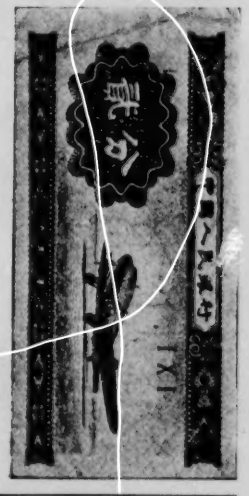

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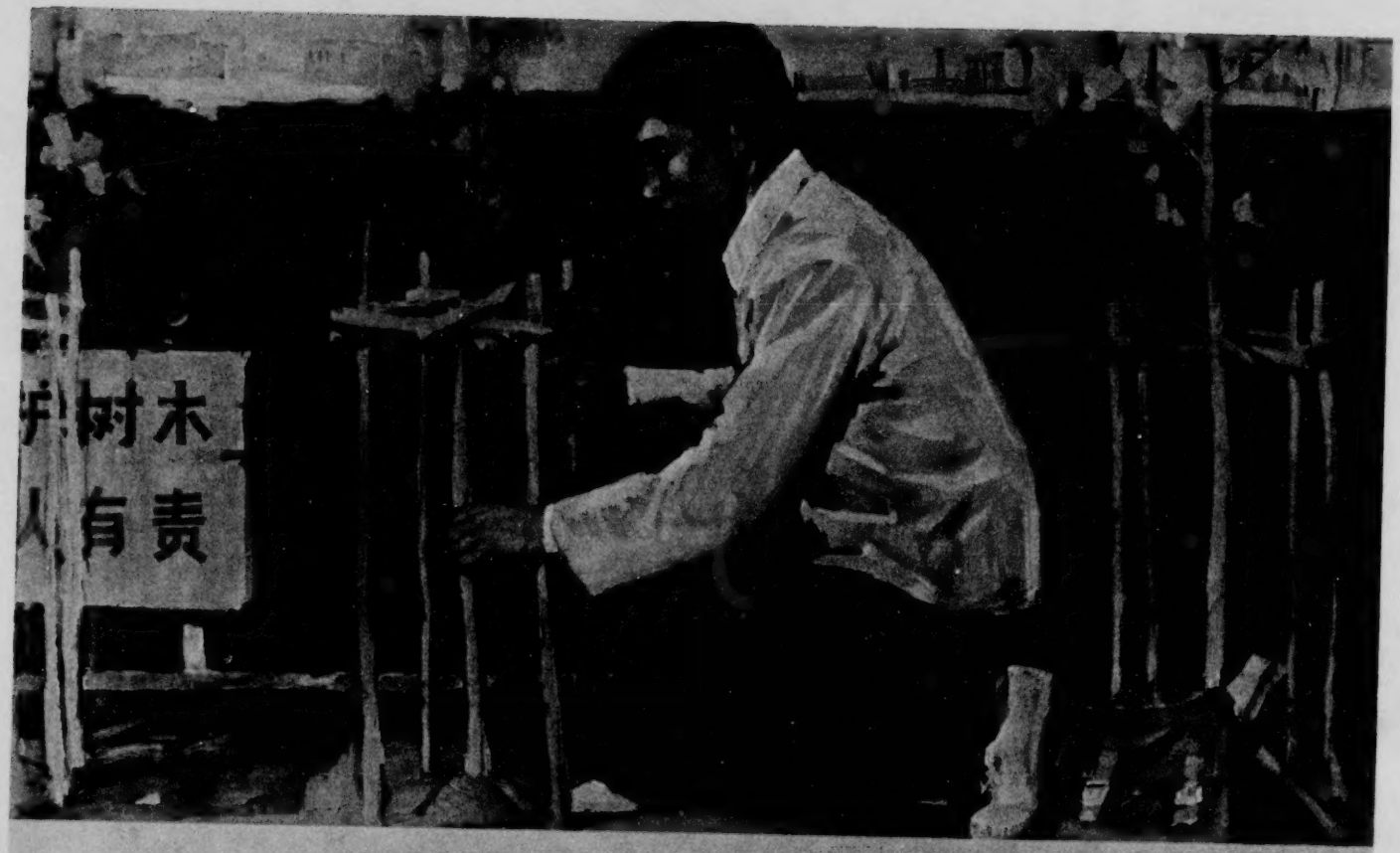

热爱集体，爱护公物，不做对人民有害的事。

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Handout #22

THE CUSTOM OF FOOTBINDING

When a Chinese girl was six or seven years old the process of footbinding began. A long narrow bandage was wrapped tightly around each foot, forcing the toes under the sole of the foot. The large toe was not bound. The bandaging was so tightly done that the toes were eventually pulled back against the heel. If the bandaging was done skillfully, after several years the ideal of a three or four inch "lotus" (the Chinese expression for tiny foot) was achieved.

In traditional China it was the grandmothers and mothers who insisted that their daughters and grandaughters have bound feet. Many mothers bound their daughters' feet. Some however could barely stand to watch the painful suffering of their daughters and would hire someone else to do the binding.

After about two years the feet became completely numb and hurt when they were unbound and circulation was restored. Having tiny feet affected Chinese women in many ways. Their walk was permanently changed. Many women would sway from side to side because the entire weight of their bodies was balanced on their big toes and the point of the heel. Women walked slowly, many used canes and some women even had to be carried.

Scholars assume that footbinding probably started with the upper classes toward the end of the Tang Dynasty (600-900 A.D.). Consequently it was considered low class to have big feet. Upper class mothers feared that their daughters wouldn't find suitable husbands if they didn't have bound feet. Lower class parents hoped that by binding their daughters' feet they would marry into a higher class.

In China's history many love stories and poems were written about women's tiny feet. Because of the high status given to bound feet and the idea that big feet were low class and ugly, small feet became an accepted cultural standard. It was this acceptance of tiny feet that made it very difficult to get rid of this custom.

This practice of footbinding was completely abolished with Liberation in 1949. However a visitor to China today can see the effects of this practice on some of China's elderly women, the last generation to experience footbinding.

Adapted from Gross, Susan Hill and Marjorie Wall Bingham, Women in Traditional China, Gem Publications, 1980, p. 105-111.

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Handout #23

FROM FOOTBINDING TO FOOTBALL

Congratulations to women football players

Editor:

I was deeply moved while watching the first women's soccer match on TV with my wife, two daughters and a granddaughter of four the other night. As a man who has seen five generations, I couldn't help comparing the present with the past. My mother and my grandmothers, like other women of their time (with perhaps the exception of those belong to the national minorities), had borne untold sufferings from their bound feet all their lives. They couldn't walk with ease, not to mention running or jumping when necessary. I still remember clearly how, in my childhood, my three sisters wept bitterly but silently each time they were having their feet tightly bound by my kind-hearted mother who had tears in her own eyes. They had no choice but to obey their elders and the cruel custom of our country as soon as they reached the age of 4 or 5. It was not until Liberation in 1949 that this inhuman and inhumane practice of ours which had a history of at least 1000 to 2000 years was finally and completely abolished.

Now our teen-aged girls can be seen running at full speed in the soccer field, passing, intercepting and shooting the ball skilfully with their unbound and never-to-be-bound feet. How marvellous it is! This is really something new. The 'weaker sex' of New China is no longer 'weak' in the true sense of the word. I am quite sure that these female footballers would be envied by their grandmothers and greatgrandmothers if they were still alive today.

Let me congratulate Chinese girls in general and women fooballers in particular with all my heart and bless.

Beijing

Li Jingshi

China Daily, August 16, 1982.

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Handout #24

WOMEN IN SPORTS

CHINA DAILY

Women's volleyball team to compete in Romania

Women's basketball team beats Canadians

Women Shuttlers beat Suntory of Japan

Beijing ties Shaanxi in women's soccer

Japanese girls' softball team defeats Beijing, 3-1

Women's team beats Germans in volleyball

Soccer no longer just a man's game

Shaanxi bags title in women's soccer

Excerpted from China Daily, August 4, 5, 6, 10, 13, 1982.

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Handout #25

HOME SWEET HOME

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Handout #26

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FAMILY

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Handout #27

TV PROGRAMS IN CHINA

TV programmes

AUGUST 14 (SATURDAY)

Channel 2

17:30 ABC of middle school math: Trigonometry (44)
18:20 Mary in Beijing (6)
18:30 Follow Me (22A)
19:00 News
19:30 Live: Finals of Women's Football Invitational Tournament of 1982
20:10 Stage and Screen (11) (Broadcast during interval of football game)
21:00 TV play: Marriage of Ajiang
22:00 Across Our Motherland: Spring and Autumn of Li Mountain
22:20 Sport (170): National sport is splendid

Channel 8

19:00 Chinese feature film: Midnight
21:20 Around the World: The Democratic Reublic of Germany
21:40 News

Channel 6

19:20 Wild animal film series: Story of the White Crane
19:50 Home Cooking: Cucumber cool hair style for summer

AUGUST 15 (SUNDAY)

Channel 2

8:30 Follow Me (22A)
9:00 For children: Fish Boy, a cartoon film
9:30 Music: Male duet
9:50 Cultural Life: Be[illegible]tifying the city and soul
10:00 Chinese feature film : Guerrilla Forces Fighting over the Plains
14:00 English on Sunday: Red Shoes (1)
15:00 Japanese on Sunday: Strolling in Beijing — interview with Mr. Hiraoka Bino
15:30 Taped: National Water Polo Competition (Canton-Shanghai)
16:20 Talking and Singing (7)
18:30 For the Children: Spring shoots reflected in the distorting mirror. Quiz game (3)
19:00 News
19:30 Popular science film: Baby's physical exercise
20:00 People's Army: New "Woman General from Yang Family"
20:15 TV play: Spring Returns to Peach Flower Village
21:45 Fourth scene of "The East is Red" — Flames of resistance against Japanese aggression
22:10 Around the World: City management and land use in Canada

Channel 8

19:00 Stage and Screen (11)
19:10 Chinese feature film: The Plough (1,2)
22:00 News

Channel 6

19:00 Popular Science: Photofibre communication
19:20 Weekly review
19:40 TV play: 1. Braking 2. Flower Born out of the Youth

China Daily, August 14, 1982

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BICYCLING IN CHINA

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Things about Chinese bicycles and riders that are <u>similar</u> to the U.S.	Things about Chinese bicycles and riders that are <u>different</u> from the U.S.

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Tinkle, tinkle the bells ring in China's bicycle capital

by China Daily reporter Jing Jun

China is a country of bicycles and Beijing is its bicycle capital. To the sound of tinkling bells, 3.45 million bikes are in daily use in the streets of the city. With a population of 10 million people, Beijing counts one bike for every three persons. But the total number of bicycles has been increasing by 39 thousand each month recently.

Bicycles in Beijing as elsewhere in China are the main means of transportation and they are also used in different ways of daily life.

People use bikes not only to get to work, but also to carry food, fruit and vegetables when they go to markets. Some people even use bikes to transport furniture thus saving the cost of hiring a truck.

The reason people depend so much on bikes is that the number of people who need public transportation far outnumbers the buses the city can provide. There are only 2,700 buses in the city and the network is far from satisfactory, Shi Jinghuang, head of the publicity office of the Beijing Traffic Regulation Bureau, told China Daily.

Beijing is an old city, and it has many *hutongs* (narrow lanes) which force people to walk a long distance to get to a bus-stop. Such narrow lanes are all over Beijing; only cycles can be the door-to-door vehicle, Shi says.

"Many people like bikes because of their flexibility and convenience. With bicycles, people can stop at markets or food-stands after work to buy things for their dinner. If they are not satisfied with the vegetables at one market they can move to the next very quickly," Shi says.

"If there were a soccer match in the Workers' Stadium, which holds eighty thousand people,it would be unthinkable for that many people to take the bus in present Beijing. Bikes are the answer."

The peak traffic hours in Beijing are from 7 to 8 in the morning and from 5:30 to 6:30 in the afternoon. During each peak hour, 27,000 bikes pass through the busiest crossroad, Chongwenmen. Xidan, one of several major crossroads on Chang An Avenue, sees 24 thousand cycles at peak hour.

"Due to the staggering number of bicycles in Beijing, many traffic accidents involve bikes. Last year 522 people died in traffic accidents, and among them 200 were cyclists. To reduce accidents, a new set of traffic regulations for Beijing was put into effect in February this year," Shi says.

Under the new rules, bicycles may not be equipped with engines; children under ten are forbidden to ride bikes in the streets and children under 12 are not allowed to ride 28-inch bicycles. A bicycle rider must keep at least one hand on the handlebars at all times; and a bike may not carry more than one person.

"Two persons riding one bike will be fined one yuan and a bicycle rider who does not keep his hand on the handlebars or crosses the road when the red light is on will be fined up to two yuan. And those who refuse to admit their fault after breaking the traffic rules will have their bikes confiscated by police. They will not be returned until the law breakers hand in self-criticism," Shi says.

Talking about the recent increase of bikes in the city, Shi noted that prices of some bikes have been cut and people have greater purchasing power now. But, he added, riding a bicycle also can save money.

A worker or employee whose home is three bus-stops (two miles) away from his workplace will get an extra three yuan in salary. If he saves the three yuan each month he will be able to buy a new bike in four years. And a bike usually lasts about ten years.

The favourite bikes in Beijing are Fenghuang (Phoenix), Yongjiu (Everlasting) and Feige (Flying Pigeon).

In the Dongsi Department Store there are ten brands of different types suitable for men, women, old and young. The highest-priced is Fenghuang, which is 206 yuan with three gears. The lowest-priced is Feidie (Butterfly) suitable for women. It is 144 yuan.

A shop-assistant says that in recent years, bicycle makers have been experimenting with new models, aiming at improving quality and appearance of the bikes.

The increase in the number of registered bikes every month is causing concern to public security authorities. A limit on the increase of new bikes is debated, Shi says.

"But I think the answer is not prohibition. It is improvement of traffic control. Now we are developing roads which have motor routes and bicycle routes and we have set up rules to protect cyclists." Shi says.

Bicycles in Beijing will continue to be the main means of transportation together with buses and they are going to continue to increase in number until a convenient public transportation network is completed, Shi says.

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Handout #30

RULES OF THE ROAD

1. Bicycles may not be equipped with engines.

2. Children under 10 are forbidden to ride in the streets.

3. Children under 12 are not allowed to ride 28 inch bicycles.

4. Riders must keep one hand on the handlebars at all times. Persons not obeying this rule will be fined.

5. A bicycle may not carry more than one person. Two persons riding on one bike will be fined.

6. Riders who cross the road when the red light is on will be fined.

Those who refuse to admit fault after breaking the traffic rules will have their bikes confiscated (taken away from them) by the police. They will not be returned until the law breakers turn in a written report admitting their fault (self-criticism).

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1. A bicycle becomes a vehicle subject to most of the regular road rules whenever it moves with other traffic on streets and highways.

2. Bicycle riders are required to ride with the direction of traffic, keeping as close as possible to the right side of the road.

3. Bicyclists must be old enough and physically able to handle and control their bicycles.

4. Bicycle riders must <u>not</u> ride more than two abreast on a highway. They must ride with hands on the handlebars. Bicyclists must <u>not</u> ride with two persons on a bike not so equipped.

5. The proper hand-and-arm signal of intention to turn must be given at least 100 feet before turning.

Violation of the bicycle road rules is punishable by law under the same set of penalties and the the same extent as violation of any of the motor vehicle rules. Violators of any of the above rules is a class 4 offense punishable by a fine. Bicyclists can also be charged with careless and reckless driving. Bicycles of offenders may be impounded. In addition bicyclists may be sentenced by the court to take and satisfactorily complete a driver improvement course.

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CHINESE DILEMMAS

SITUATION A

It was a hot summer evening. The classroom was bright. Teacher Chang stood in front of the blackboard, patiently explaining to the students the key points that they should master for the course. All eyes were attentively gazing at her. Her tired face wore an expression of satisfaction. Teacher Chang had spent the past ten weeks, six evenings per week, giving extra lessons to the students who were preparing for college entrance examinations. She receives no pay for this extra work. You have been assigned to take her place next year because she is being transferred to another school. Will you continue her practice? Why or why not?

SITUATION B

Wu Fuxi, the manager of Machine Tool Factory #3, is concerned about low productivity in his factory. Workers are paid on the basis of seniority, with no extra pay for increased quality or quantity of the individual's work. As a result, no one works very hard. Manager Wu often sees workers sitting around talking on the job and has heard that the workers think there is no need to put in more effort because they cannot lose their jobs. What plan would you suggest to Manager Wu to raise the productivity in his factory? Be specific.

SITUATION C

Li Ming, a 25-year old member of a rural commune, is at an age when most Chinese women expect to get married. Her father and mother, whose marriage was arranged when they were teenagers, are anxious to find a husband for her from within the commune. But Li Ming is in love with a former university student who was assigned to work in the countryside. She feels that he is much more intelligent and capable than the young men on the commune. Her parents do not approve of him because to them he seems irresponsible and is from such a different background. He and his wife fear that the student may eventually return to the city, far from their home, and take Li Ming with him. Her father appeals to their neighbor's wife, Yang Yinghua, to speak with his daughter about the matter.

If you were Yang Yinghua, how would you advise Li Ming? What factors would you consider most important in choosing a husband?

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SITUATION D

Wang Lisan, a young professor of chemistry at a provincial university, is traveling to Beijing for a conference on scientific education. She must decide what position she will take on the two major issues of the conference--the process of student selection for advanced scientific training and the type of training they will receive. Because China needs to catch up with other countries in science and technology, some of her colleagues claim that only the most intelligent students should be admitted to the program. Others feel that students with some practical knowledge, such as workers and peasants, should be included and might not score as high on the entrance examinations. These groups also differ on training--how much should be from books and how much practical application. Although she grew up in Shanghai, Wang Lisan had been sent during the Cultural Revolution to a rural area, where she had run a small herbal medicine workshop.

If you were Wang Lisan, what recommendations would you support at the conference in response to the issues of (1) selection of students and (2) type of training.

SITUATION E

There was a heavy snowfall last night, so that in the morning the streets were covered with over a foot of new snow. About seven o'clock the residents of the neighborhood--young and old, men and women--were out with shovels to clear it away. No one needed to organize them; they volunteered willingly to get the job done together. Li Qifeng, a middle school student, has an important exam today and does not want to "waste" his time shoveling snow. This is not the first time he has let his personal business interfere with the neighborhood chores.

You are the leader of the street committee, which is in charge of all matters affecting this part of the neighborhood. What would you do about Li Qifeng?

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WANG PING'S FAMILY

My name is Wang Ping. I live in the city of Anshan in Northeast China. I am thirteen years old and a student at the Xinhua Middle School.

There are four people in my family, including my parents an little sister. Most Chinese families today have only one or two children, which is a change from the tradition in China of large families. The government now recommends only one child per family and offers incentives to couples who follow their advice.

My fathers's name is Wang Wenying. He is a worker at the Anshan Iron and Steel Company. My mother is Chang Linhua, a teacher in the May Day Road Primary School. My little sister, Wang Wei, is at the White Dove Kindergarten.

There are several differences between the way Chinese and American names are written. Our names are usually written with three Chinese characters, the first for the family name and one or two for the personal name. For example, my family name Wang, which is written first, and my personal name is Ping. In Chinese characters, my name looks like this:

WANG PING

My mother, following the Chinese custom, has kept her own family name (Chang) even after marriage. Many of our names have a meaning. For example, my sister's name, Wang Wei, means "Little" Wang. Although Chinese names may sound strange to you, the fact is that the most common family name in the world is the Chinese name Chang.

My grandparents, who are in their seventies, have retired and live on a commune outside Anshan with my uncle, aunt, and their two children. Their family, with three generations living in the same house, is larger than ours and more typical of the traditional Chinese family.

Some of my aunts and uncles live in other parts of China. My younger uncle is a lecturer at a college in Shanghai, and one of my aunts is an economist in Beijing. Another aunt, a doctor, lives close to us in Anshan.

Family life in China is changing in some ways. Parents are being encouraged to have only one child, and in the cities it is less common to live in a three generation family. But the family is still very important to the Chinese people. Divorce is rare, and almost everyone gets married by the time he/she is 30 years old. Children are still taught to respect their parents and older people in general. We believe that strong family values are an important part of what it means to be Chinese.

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Activities and Discussion:

1. Make a chart listing similarities and differences between family life in China and in the U.S.

2. What traditional values and customs related to the family are still found in Chinese society today?

   In what parts of the country would they be the strongest?

3. What other cultures write their names with the family name first?

4. Here is a short list of Chinese personal names, their meanings, and the way that they are written in Chinese characters. What clues do the meanings give you about what is important to the Chinese people?

Name	Meaning	Chinese Characters
Caiyun	Colorful Cloud	采云
Ying	Hero	英
Guihua	Sweet-Scented Osmanthus	桂花
Yuanyuan	Circle	圆圆
Ling	Clever	敏
Mailing	Beautiful Jade	美玲
Bao	Treasure	宝
Fu	Rich	富
Ming	Bright	明
Guochang	National Prosperity	国昌

5. What other changes in Chinese society might have influenced the decline of the three-generation family and the smaller number of children per family?

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HOUSING

China is not a wealthy country. We are still developing, so our life is not as modern as yours, and the way in which we live here differs a lot from your country.

Our city, Anshan, could be called the Pittsburg of China. It is an important industrial center in Northeast China (see map). The iron and steel mill where my father works is the largest in the country, producing almost one-quarter of the iron and steel made in China. Anshan is a new city, with many buildings built since the Communist Revolution in 1949. The roads are wide and clean, lined with poplars and pine trees. In the center of the city is a large traffic circle and park with various kinds of flowers and plants.

In the United States, many people live in the suburbs and have houses with large yards. Because China has so many people and no private cars, we have to live in more crowded conditions than you do. How long would it take your parents to get to work each day if they had to walk or ride a bicycle? Another reason why we do not live in the suburbs is that our fields are needed to grow food, and using land for houses and lawns would seem a waste of valuable farmland. As a result, most Chinese workers live in the city in apartments owned by the government. Instead of looking for an apartment on their own, workers apply to a government office and are assigned housing.

Our family's apartment is on February 19th Road, named after the date when the Communists took over Anshan. We are on the second floor of a four-story building. It is not large, but we think it is a nice, cozy apartment. There are three rooms--kitchen, bedroom, and living room--plus a toilet. Because there is no bathtub or shower, we go to the public bath or use a big wooden tub. Some of the newer apartments, much in demand, have showers. Diagram A is a floor plan of our apartment. How does it compare with your home?

The bedroom is also my mother's study. There are pictures of the family under the glass on top of her desk. The bed is always neatly made, and since Chinese apartments rarely have closets, there is a large wardrobe to store clothes.

The living room also serves as a bedroom for my sister and me. In the evenings our family often listens to the radio or watches the small black and white TV. Because we have long cold winters here in northeast China, we have a coal stove to heat our apartment. Although some of the newer buildings have a heating system, this is still rare.

During the summer months, we often sit out on the balcony to enjoy the breeze. My mother is proud of her potted flowers that decorate the balcony.

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Our kitchen is quite small compared to those in the United States. Because we have no refrigerator, my mother must shop each day for food. The stove runs on bottled gas and has no oven, but Chinese cooks do not use an oven as much as Americans do. We prefer to stir-fry most of our food quickly in a wok.

Although our apartment may seem small and relatively simple to you, we feel lucky to have such comfortable housing. China is a densely populated country, with an average of 3.6 square meters of living space per person in the cities. The government hopes to improve the situation by construction of new apartment buildings, but progress has been slow.

Activities and Discussion:

1. How have transportation and the need for food production affected the housing patterns in China?

2. In what ways does the government influence what kind of housing a Chinese family has?

3. On your classroom floor, mark out a floor plan for a Chinese apartment for four people, averaging 3.6 square meters per person.

4. What are some of the ways in which a family of four would have to adjust their behavior to live in such a small space?

5. What facilities are not included in a Chinese apartment that are common in an American home? Which of these do you consider necessities? Which are luxuries? Which are related to different cultural values?

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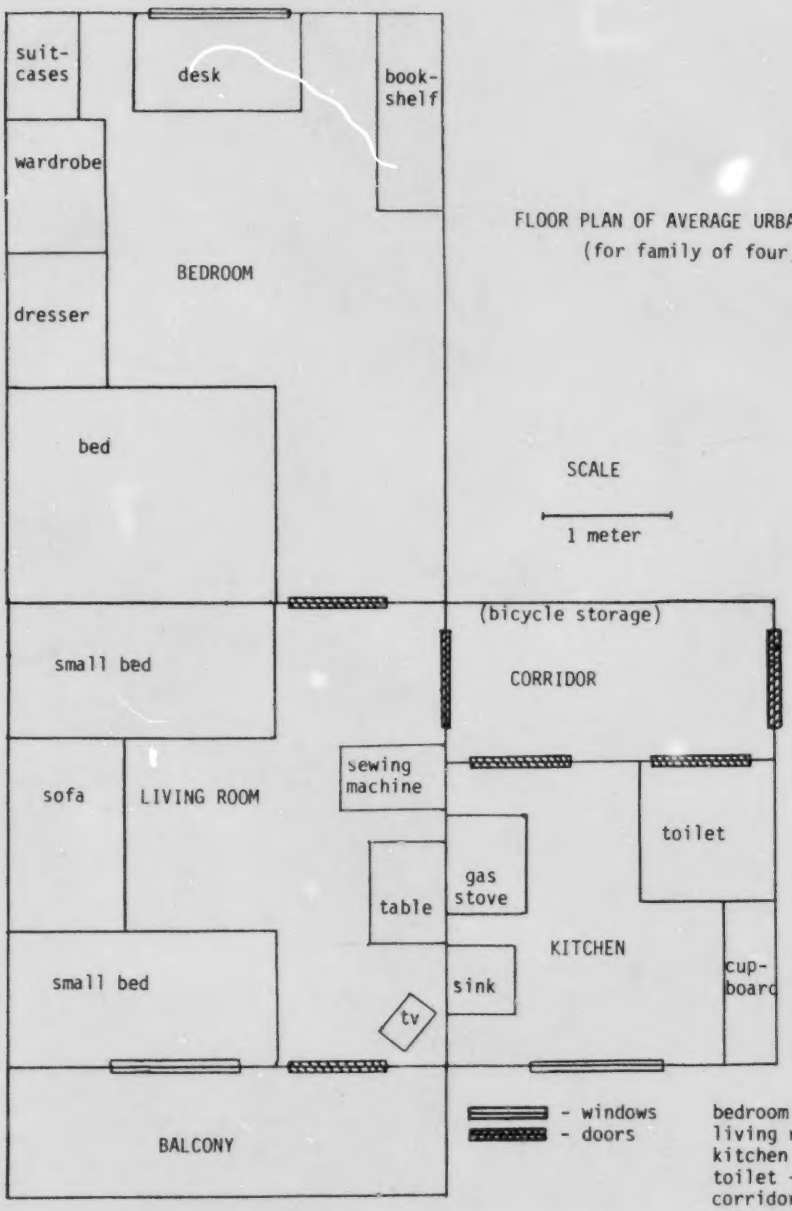

FLOOR PLAN OF AVERAGE URBAN APARTMENT
(for family of four)

SCALE

1 meter

bedroom - 15 sq. meters
living room - 11.5 sq. meters
kitchen - 4.5 sq. meters
toilet - 1 sq. meter
corridor - 3 sq. meters
balcony - 3.3 sq. meters

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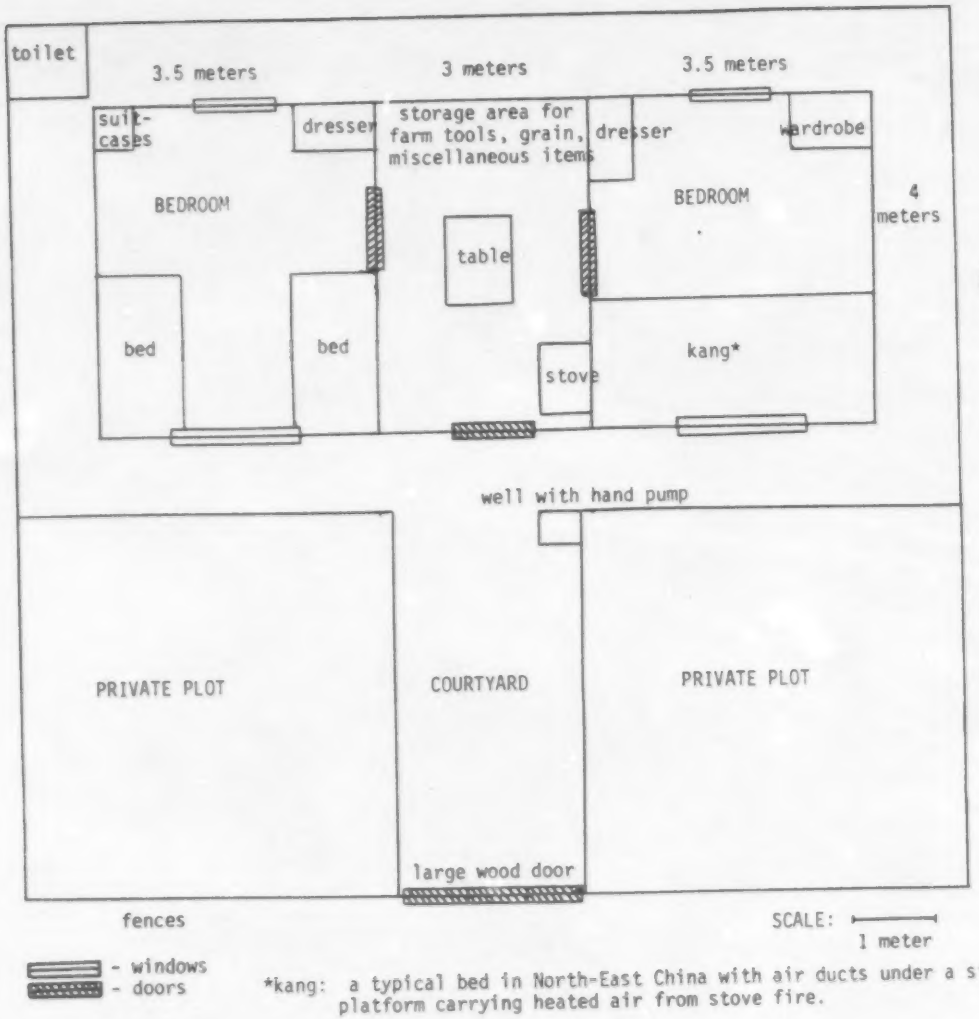

FLOOR PLAN
OF
AVERAGE RURAL HOME
(for family of six)

*kang: a typical bed in North-East China with air ducts under a stone platform carrying heated air from stove fire.

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OUR FAMILY BUDGET

One of the ways in which life in China and the United States differs most is in our wage and price systems. In China the range of wages--from lowest to highest--is much less than it is in the United States. Because one of the basic goals of the People's Republic has been to see that all Chinese have adequate food, clothing, and housing, these necessities have been priced low, while items considered luxuries are either very expensive or not available.

My parents both have full time jobs. They work eight hours a day, six days a week. Except for special circumstances, Chinese workers are not given vacation time other than seven national holidays. Our wages must seem low to you--the average Chinese worker earns about $35.00 (70 Chinese yaun*) per month, or $420.00 per year. It must be difficult for you to understand how a family of four can live on $70.00 per month. Let me try to explain.

First of all, there are a number of expenses that you have in the United States that do not exist in China. We have no income tax, no sales tax, and no property taxes, since most of us live in government housing. We do not need insurance--life, car, health, or property. Since we do not have credit cards, mortgages, or checking accounts, we do not pay interest charges. Without these extra expenses, our family budget is simpler than that of an American family.

Secondly, prices in China are very different from those in the United States. For example, we pay $2.00 to $5.00 per month for rent, while utilities cost between $4.00 and $6.00 per month. Services are quite inexpensive. A visit to the doctor costs ten cents, and a haircut twenty-five cents. We can go to the movies for twenty cents. In general, necessities such as food, clothing, and housing are priced quite low, although luxuries may be even more expensive than they are in the United States. For example, a 19-inch color television set may cost $1000, equal to two years' wages for the average worker. For a sample family budget, see Chart A.

The third reason why we are able to live on what may seem to you to be a small income is that the Chinese people in general are not as concerned with buying consumer goods as are American. Our lifestyle is simpler, and we spend most of our money on necessities. One of the values of the new socialist society is that we should not try to compete with our neighbors to see who can have the most material goods. "Keeping up with the Joneses" (or the Changs) is not the goal of most Chinese families today.

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*In April, 1983, one U.S. dollar was equal to approximately 2 Chinese Yuan.

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Most of our family's monthly income is spent on food, with only 10 percent on clothing, and very little for recreation. The savings, only a small part of our income, is eventually spent on luxuries. We may save for two years to buy a bicycle, or three years to buy a black and white TV. After ten years of careful saving, we can buy three or four luxuries. Compare our budget to that of the average American family shown in Chart B. What are the most important similarities and differences?

Even though our lifestyle may seem poor to an American, we Chinese consider that there have been significant improvements since the Chinese Revolution in 1949. Before 1949, there were periodic famines in some parts of China, and many did not have warm enough clothing for the cold winters. We see improvement since then, and we are looking forward to further improvement as our country modernizes.

Activities and Questions:

1. The lifestyle in China today seems much better when compared to China in the past rather than to the lifestyle in the United States. Explain why this is true, using specific examples.

2. The average yearly savings for a Chinese family of four, according to Chart A is $80. In groups of four, act out a role play in which the family is meeting to decide how to spend their year's savings. Each member of the group should argue for the "luxuries" that would make his or her life easier, or more pleasant.
   Father - Must take bus to work - 45 min. each way
   Mother - Does physically tiring factory work; household chores a burden
   16 yr. old Son - studying for college entrance exam's especially interested in English
   12 yr. old Daughter - learning to play tennis

3. Using the price list below, select food for a family of four for a week. You are buying for a family of two adults and two children and have 2.00 yuan ($1.00 U.S.) to spend for a day's food.

Pork	1.30 yuan/lb.	Fish	.60 yuan/lb.
Noodles	.25 yuan/lb.	Green Peppers	.09 yuan/lb.
Rice	.18 yuan/lb.	Scallions	.17 yuan/lb.
Fruit	.37 yuan/lb.	Chinese cabbage	.06 yuan/lb.
Peas	.15 yuan/lb.	Dry Milk	3.50 yuan/lb.
Beans	.20 yuan/lb.	Asparagus	.17 yuan/lb.
Eggs	1.50 yuan/lb.		

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(Note: These are summer prices, when vegetables are less expensive.)

List the foods you would buy, the prices, and the totals.

Did you choose a balanced diet of proteins, carbohydrates, vegetables, and fruit?

Did you not buy any items even though you wanted them because they were too expensive for your budget?

4. Who would benefit if food prices in China went down?
   Who would be hurt?
   What could the government do to protect this group?

5. The United States sells large amounts of grain to China. If there were a food shortage in China, how would it affect the United States?

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Chart A

Sample Family Budget
of a Chinese Urban Worker's Family*

ITEM	AMOUNT OF MONEY (US $)	PERCENTAGE
TOTAL INCOME	$840.00	100.0%
Husband	480.00	57.0
Wife	360.00	43.0
TOTAL CONSUMPTION	600.00 - 722.00	100.0
Food	400.00 - 470.00	56.0
Clothing	84.00	10.0
Housing[1]	65.00 - 76.00	9.0
Medical Care[2]	10.00 - 34.00	4.0
Personal Care	33.00	4.0
Recreation	8.00 - 17.00	2.0
Transportation	0.00 - 8.00	1.0
SAVINGS[3]	118.00	14.0

*Statistics are based on an urban worker's family of three: the husband (a factory worker, 30-40 years old), the wife (a primary school teacher), and one young child, 1980

1 Including rent of one room, 170 sq. ft.; kitchen and toilet shared with neighbor; utilities (gas or coal, water, electricity)
Rent: $34.00/year Utility: $31.00 - 42.00/year

2 The adults are given free medical treatment by their factory or institution, through which the children may receive medical care at 50 percent of cost. For most families, medical expenses are quite low, depending on the health of the child.

3 During holiday seasons, such as the Spring Festival (Chinese New Year), people may spend more of their income, which leaves the average family with approximately $80.00 (US) of savings for a year. These savings are usually spent by the year's end on consumer goods.

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Chart B

Sample Family Budget
of an American Worker's Family*

ITEM	AMOUNT OF MONEY ($)	PERCENTAGE
TOTAL INCOME	$12,585.00	100.0%
TOTAL CONSUMPTION	10,234.00	81.3
Food	3,911.00	31.0
Housing	2,409.00	19.1
Medical Care	1,171.00	9.3
Transportation	1,004.00	8.0
Clothing	866.00	6.9
Other Family Consumption (Recreation, Education)	550.00	4.4
Personal Care	323.00	2.6
TAXES & SAVINGS	2,351.00	18.7
Personal Income Taxes	1,032.00	8.2
Social Security & Disability	781.00	6.2
Savings	538.00	4.3

*Statistics are based on a worker's family of four persons: one worker (38 years old), one nonworking partner, and two children (one 13 years old and one 8 years old)

From: US Department of Labor, Bureau of Labor Statistics, Washington, D. C., 20212, 1980

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FOOD, CLOTHING, AND HOUSEHOLD CHORES

Much of our family's daily routine centers around the chores related to food and clothing. In the reading on housing, you may have noticed the lack of a number of appliances that you may take for granted in your homes. Most Chinese do not have refrigerators, washing machines, or ovens. Chinese stores do not carry the wide range of ready-made clothes that are found in American stores. These differences affect our daily lives in a number of ways.

Since we do not have refrigeration, we need to buy vegetables, meat, and other perishable food every day. We do not have supermarkets, so a shopping trip may take a long time. We must buy different kinds of food at different counters. For example, we buy vegetables at one counter, fish at another, eggs at a third, and so forth. Waiting in line at each counter may become time-consuming.

Our usual diet is rice, because my mother is from south China. My father's family, who come from north China, eat more steamed bread and a grain called Kaoliang (sorghum), the traditional foods of northeast China. People in other parts of China eat wheat, corn, millet, or sweet potatoes as their staple food, depending on the local crops. In general, northerners eat more flour, while southerners eat more rice.

The Chinese diet includes more grain than the American diet. Do you believe that I can eat almost a pound of rice each day? We also eat more vegetables, but less meat, milk, and eggs than you do. We rarely eat beef, and milk is provided only to old people, children, and pregnant women. Our most common meal would consist largely of rice and vegetables.

Clothing in China is usually made at home. My mother buys cloth and makes our clothing herself on her sewing machine. We only need a few outfits of clothing per year, and styles do not change as frequently as in the United States. Because they do not go out of style, we can wear clothes for several years. Men's clothes are usually brown, blue, black or grey, and there are only a few styles. Women's and children's clothes are more colorful. In recent years, especially during the summer, you may see Chinese women and girls wearing beautiful and charming clothes. The usual outfit for a girl in warm weather is a white blouse and a colorful skirt. Because most shops have very limited supplies of ready-made clothes, the most attractive clothes which you see in the street are usually made at home.

One of the major household chores is the laundry, since most Chinese do not have washing machines and dryers. We must wash our clothes by hand with a washboard, a difficult job which my mother often does at night while we are studying. The laundry is then hung to dry in the kitchen or on the balcony.

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Although in recent years the government and women's groups in China have tried to persuade families to share the household chores, most of these jobs--shopping, cooking, sewing clothes, and doing the laundry--are still done by the women. My father will occasionally pitch in to help, but he, like many American men, considers the housework to be women's work.

Activities and Question:

1. If one person can eat almost a pound of rice per day, how many different ways could it be cooked? Research recipes in a Chinese cookbook.

2. Collect pictures of Chinese clothing, both traditional and modern.

3. What values of Chinese culture today are shown by this reading?

4. Which of the appliances not yet common in China do you think will be the first to be produced as China modernizes? Why?

5. Make a time budget showing how Wang Ping's mother spends her day and how an American woman with a family of four spends her day. Base your chart on the reading and an interview with your mother or a neighbor.

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SCHOOL LIFE AND VACATION

As a middle school student, much of my life centers around school and homework. Chinese schools are similar to American schools in many ways, but there are some important differences as well.

In China, students generally have two semesters per year, with each semester 20-21 weeks long. However, we go to school six days per week and often spend two to three weeks of voluntary physical labor on a farm or in a factory. Our vacation is split between a summer vacation of six to seven weeks and a four to five week winter vacation around the time of the Spring Festival (Chinese New Year).

I go to school about 7:30 every morning, returning for lunch at noon, and then back to school from 1:00 to about 4:00 in the afternoon. Every evening I have about one to one and a half hours of homework to complete.

Chart A
School Time Schedule

6:00	Wake up
6:45	Breakfast
7:15	Walk to School
7:40	Morning exercises
8:00-8:45	Class (period 1)
8:55-9:40	Class (period 2)
9:40-10:20	Mass exercise
10:20-11:05	Class (period 3)
11:15-12:00	Class (period 4)
12:00-1:30	Lunch and playground
1:30-2:15	Class (period 5)
2:25-3:10	Class (period 6)
3:10-4:00	Extra-curricular activities (dance, singing, Chinese boxing, political club, model building, reading club and sports)
4:00	Go home
6:00	Dinner with family at home
7:00-8:30/9:00	Homework or other activity
9:00	Go to bed

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We take many of the same courses as are taught in American schools (Chart B), although we do not have the opportunity to take electives. Our classes are larger (approximately fifty students per class). In order to help us organize our studying, we are divided into smaller study groups in which we review homework and discuss topics that the teacher has presented in class. Sports are also important in our schools, but we do not have the highly organized interscholastic sports leagues like you do in the United States. Because education is considered so important in China today and the percentage of students who can pass the college entrance exams is low, most Chinese students take their school work very seriously.

Chart B
Curriculum For Junior Middle School (Sixth - Eighth Grade)

	First Year	Second Year	Third Year
Chinese	6	6	6
Arithmatic	6		
Algebra		3	3
Geometry		3	3
Physics		3	3
Chemistry		3	3
Political Science	3	2	2
Physical Training	2	2	2
Music	1		
Art	1		
*History	2		2
*Geography	2	2	
*Biology	2		
*Foreign Language	3	3	3
TOTAL HOURS	28	27	27

*These courses might not be given in some schools, depending upon the availability of teachers. English is extensively taught in China, and Russian is taught in some schools.

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During our vacation, we even have homework about one to one and a half hours of work per day. Our study group meets to review the homework and to organize us to do some public service for the community, such as picking up litter, planting trees, and helping the elderly. We also play sports during the vacation. I like swimming best in summer. There are a number of new Olympic-size pools in China's cities. We also like to play soccer, basketball, ping pong and badminton. In the evening, we listen to serials on the radio or watch TV. Some American TV shows have been shown in China recently, including Man from Atlantis, ABC'S Wide World of Sports, and Sesame Street. Each evening, in addition to the news in Chinese, there is a 10-minute show transmitted by the BBC from London. Since I have been studying English in school, I can understand some of it. On Sundays, my parents often take me to see a movie or a traditional Chinese opera, or we may go to a park. We are beginning to see some foreign movies here in China. Recent favorites were Charlie Chaplin's Modern Times and Tess. Although most Chinese students do not go away from home for our summer vacation, all of these activities keep us very busy.

Chart C
Summer Vacation Schedule:

6:00	Wake up
6:30	Morning exercises
7:00	Breakfast
8:00-9:30	Homework in study group or at home
9:30-11:00	Social service (Two or three times a week; activities include planting trees, picking up litter, etc.)
11:30-12:00	Lunch
12:30-2:30	Nap
2:30-4:30	Sports or reading
4:30-5:00	Bath
5:00-6:00	Help to prepare dinner
6:00	Dinner with family
7:00-9:30	Evening activities (T.V., listen to radio, read books or magazines, etc.)
10:00	Go to bed

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In my spare time throughout the year, I read a lot of novels. Recently, there have been a wider variety of novels to read, Chinese and foreign, classic and modern. I like modern Chinese revolutionary novels, but I also enjoy reading such foreign novels as Oliver Twist by Charles Dickens and Stories from Shakespeare, by the Lambs. These have been translated into Chinese by the government.

Activities and Questions

If you were to spend a year living with a Chinese family and attending a Chinese school, what do you think some of the major differences would be? What would make you feel most at home? What values and customs would be important to understand?

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RURAL LIFE

Since approximately 80 percent of the people in China live in the countryside, this case study would not be complete without a description of how life in rural areas differs from life in the cities. I have been able to understand some of these differences through visits to my uncle's family.

My elder uncle lives with my grandparents in a rural area near Anshan. He is a peasant, a member of a production team, which is one of the divisions of a commune. His family's life, like that of many peasants, is not an easy one.

The patterns of life in the countryside vary with the seasons. Although during the winter season peasants may work only six or seven hours per day, during the rush season, they must put in eleven hours per day seven days a week, except when it rains. During the rush season, students our age living in the countryside spend much of their time working in the fields. In addition to working for the production team on the common fields, most families also have their own private vegetable garden and raise some animals such as pigs and chickens. They can only work on the private plots after fulfilling their responsibilities to the production team.

Because my uncle's family lives close to Anshan, their production team grows vegetables for the city. The income from the sale of the vegetables to the city makes their average income higher than that of peasants in more remote areas.

Although many of the comforts of city life are lacking, my uncle's family has fresh vegetables, corn, and other fresh agricultural products which we do not get in the city. When my sister and I go to visit my uncle's family in the summer, we look forward to these treats. In the evening, my grandfather likes to tell my many traditional Chinese folktales. My grandmother has told me about the days before the Revolution.

"What a striking change since the Liberation! Now life is so much better than in those miserable days. At that time we did not have enough to eat, let alone other things. Now we not only have enough to eat, but we have various kinds of luxuries that even some of you city people cannot afford to buy."

As she said this, Grandmother glanced over at her new TV in the corner of the room, a recent purchase with money earned from the family's private plot.

In spite of the recent improvements in the life of Chinese peasants, many people continue to want to move to the cities. There are a number of reasons for this pressure. First of all, the working conditions in rural areas are more difficult. Income may go up or down depending on the weather or the market for agricultural products. There are no retirement benefits like there are for city workers, and when people in the countryside

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get old they must depend on their children for support. Other benefits of urban workers, such as free medical care, are less for peasants. The services of the city, shops, better schools, transportation, and medical care, also draw people from rural areas. As communication improves, China's peasants have come to learn more about the "good life" in the cities, and many wish to move there. However, because it is impossible to move to the city without a job and permission from the government, most peasants realize that they will never be able to do so.

Activities and Questions:

1. What are the major differences between life in Chinese cities and in the rural areas?

2. Compare the reasons why people would like to move to the city in China and in other regions such as Latin America, Africa, and the Middle East. Why are the results in China different?

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Handout #38

WINDOWS AND FILTERS: HOW DOES YOUR TEXT LOOK AT CHINA?

Examine the section of your text which deals with China. Look for examples of the following weaknesses identified as typical of American textbooks on China. As a class, you may wish to add to the list several criteria related to out-of-date material. Find specific statements to illustrate each weakness that you identify.

Historical

--Imposing western questions, terms, and frames of reference on China
--Measuring worth by American technological, political, economic or social points of view
--Failure to give complete information about standards of measurement used (e.g., buying power of the Chinese yuan)
--Emphasis on poverty and lack of consumer comforts

Culture/Values

--Failure to examine alternative ways of measuring the worth of a society
--Presentation of Asians as "strange," "childlike," "robot-like," and "little"
--Neglect of pluralism in Chinese society
--Failure to use authentic Chinese human interest sources
--Superficial treatment of art, music, literature, philosophy

Style and Mechanics

--Ethnocentric or sexist style
--Making definitive statements rather than raising questions
--Photographs which encourage stereotypes

Other (designed by class)

After you have identified a number of weaknesses in the text and documented them with specific statements or references, try to find several strengths, for instance comparisons which help to explain a concept or attempts to present material from the perspective of the Chinese.

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